

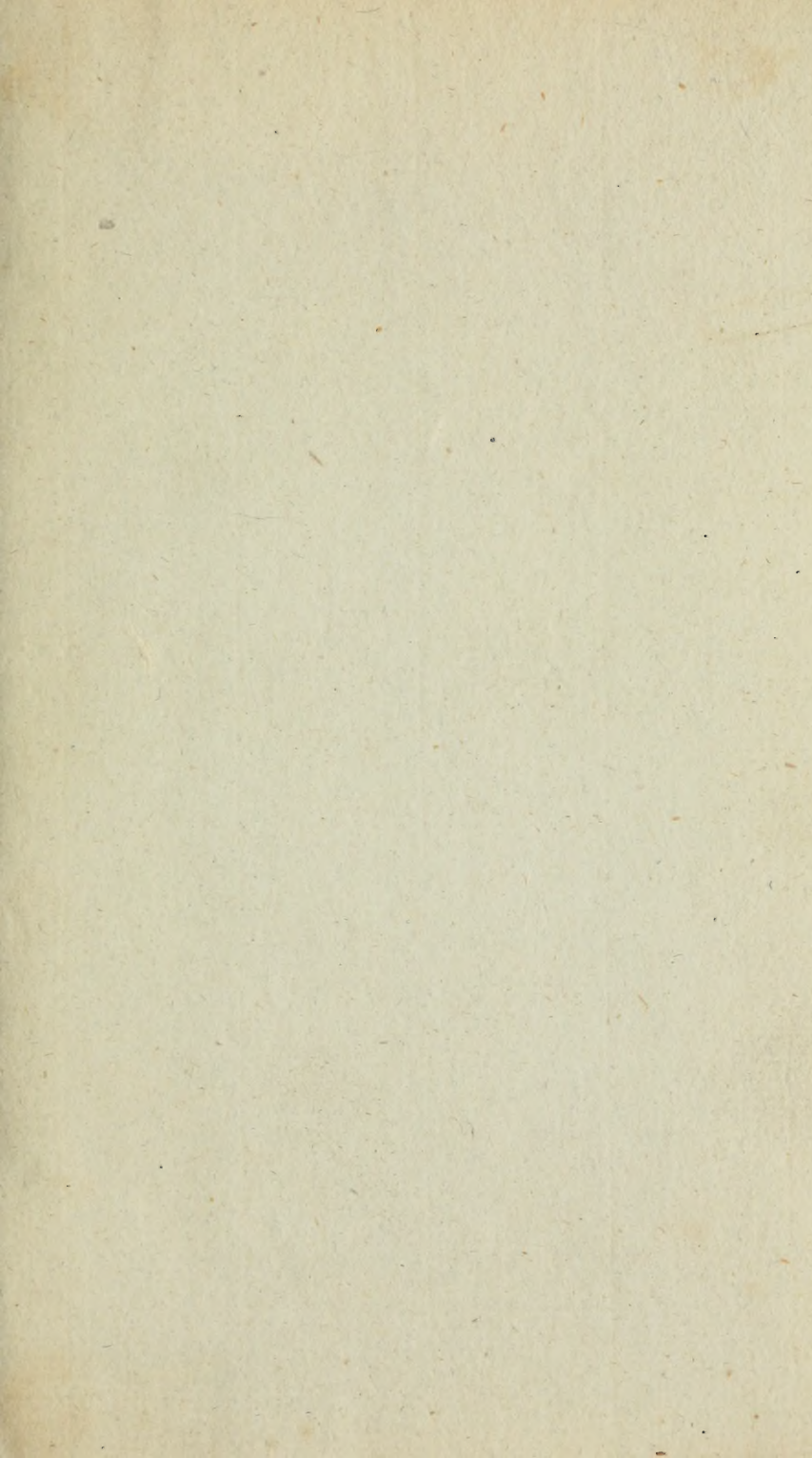


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1610

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EXAMINATION OF PROPHECIES.

THE PROPHECIES of JOANNA SOUTHCOTT have been closely examined for Seven Days, by Twenty-three Persons, chosen by DIVINE command, and proved by them all to be from the SPIRIT of the LIVING GOD. The Examination of her Writings was made public to every one that wished to come, and none were refused admittance. From Twenty to Forty were present six days, and on the seventh when *all* was summed up, and Joanna had given her clear Evidence; the *Twenty-three* unanimously agreed that the Calling was of GOD, as well as Thirty-five others, who were then present, and all signed their names of approbation to the ABOVE TRUTH. Now, if any will say the Calling is not of God they must say, the LORD had not a Friend to step forward to defend His Cause, and prevent a Woman from saying, "*The LORD saith,*" when they think He had not spoken so if they still say, this Calling is not of GOD, they must say, Religion is gone from the World; as Unbelievers were publicly invited in the Newspapers, and *privately* invited by repeated letters sent to Ministers and others. So now let every mouth be stopped, and every tongue be silent, and know the end is near at hand, that SATAN'S POWER WILL BE DESTROYED, and CHRIST'S KINGDOM NEAR TO COME.

WE, the CHOSEN PERSONS, believe it a duty incumbent on us to congratulate the Public, even all the Generation of Adam, on the glorious, happy, and blessed prospect of the speedy fulfilment of the great Promises of the Gospel in the Seed of the Woman bruizing the Serpent's head, and the Restoration of Man from the Fall to the IMAGE of GOD, by the Merits and Death of JESUS CHRIST our Saviour, and of the destruction of the works of Satan, the Devil, and his being chained down to the Bottomless Pit for a thousand years, and a seal set upon him, that he may not deceive the Nations any more till the thousand years shall be fulfilled—That the Earth may be filled with the Glory of GOD, and all the Kingdoms of this World become the Kingdoms of our GOD and HIS CHRIST, and that He will reign a thousand years: having subdued all things unto HIMSELF, that there may be no more Curse; but the Name of the LORD alone be exalted and worshipped by all the Families of the Earth, and that all Flesh may see the Salvation of GOD.

Now, we believe, and are clear, from the diligent Examination of the Writings of Joanna Southcott, that THEY ARE of GOD BY THE SPIRIT of JESUS, which is the Spirit of Prophecy, the MIGHTY COUNSELLOR, THE EVERLASTING FATHER, THE PRINCE OF PEACE: and in them are found wondrous Prophecies, the greatest wisdom of Counsel, and the clearest Revelations of Peace and Happiness, *resting upon the Scriptures*, pointing out how Man will be enabled to do the Will of GOD on Earth, as the Angels do it in Heaven;—and to the above Testimony we here sign our Names:

*Rev. STANHOPE BRUCE,

*PETER MORISON,

WILLIAM JOWETT,

*WILLIAM SHARP,

ELIAS CARPENTER,

W. ROUNDELL WETHERELL,

*GEORGE TURNER,

CHARLES TAYLOR,

*JOHN WILSON,

*Rev. THOMAS WEBSTER,

*Rev. THOS. P. FOLEY,

CHARLES ABBOTT,

RICHAED LAW,

ELIAS JAMESON FIELD,

GEORGE STOCKS,

JOHN MORRIS,

WILLIAM COY,

WILLIAM BELK,

WILLIAM TAYLOR,

JOHN YOUNG,

WM. LAYTON WINTER,

JOHN TORIN,

THOMAS STEPHENS.

References to the above Persons may be had as below.

JOANNA SOUTHCOTT is now so clear that her Calling is of GOD, that she is ready to meet any Divines, or any of the learned, and will *prove from the Scriptures*, that they must deny their Bibles, if they deny that her Writings come from Divine Inspiration, as some already have done. And let them weigh deep, how a thing sown in so much weakness in 1792, by a simple Woman, is now rising with so much Power, according to the Truth of her sealed Prophecies, some of which will soon be laid before the Public.

✠ JOANNA SOUTHCOTT'S PROPHECIES sold at E. I. FIELD'S, No. 3, Broad Court, Long Acre, London; and at SYMONS'S, Gandy Lane, &cetera.
PADDINGTON, JANUARY, 22, 1803.

Witness to the Truth of the above Subscriptions,
WILLIAM SHARP, and E. CARPENTER.

THE
Strange Effects of Faith;

WITH
Remarkable Prophecies

(MADE IN 1792, &c.)

Of Things which are to come:

ALSO
Some Account of My Life.

The Lord is coming (as he hath spoken by his Prophets) to be the Mighty Counsellor, the Everlasting Father, the Prince of Peace, and the Desire of every Nation: And this is his Counsel—To deal with Men after the Manner of Men; to have these Writings tried by Judge and Jury: The Judges are the Ministers of the Lord; the Jury are the Sheep of his Flock: So I give myself up to the Judgment of Men, to be tried according to the Laws of God and Man. Now, if I am refused so just and fair a Trial, I must judge myself in a Land that Darkness hath overspread, and gross Darkness the Eyes of the People; where Justice is fallen in the Streets, and Equity cannot enter.

JOANNA SOUTHCOTT.

EXETER, Jan. 1801.

PRINTED FOR THE AUTHOR,
BY T. BRICE, HIGH-STREET, EXETER.



P R E F A C E.

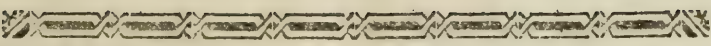
AS in every age of the world, when the Lord began to work on the heart of man to propheesy in his name, Satan began to work on the hearts of others to propheesy by him, that the Prophets of the Lord might not be believed: So now, in the last days, when the Lord intends to do as he spake by the Prophet Joel, pouring his Spirit upon all flesh, and upon his handmaids, that they shall propheesy, he well knows Satan will do the same: Therefore, it is written, False Prophets and false Christs will arise.

And that no man might be deceived in this matter, I say, that the Gospel of Christ, and the Visions of John in the Revelations (chap. 12, 19, and last) shew who are the Prophets to be believed; but no living Man can give an explanation. The word of God is as a book that is sealed, so that neither the learned nor unlearned can read (that is to say, understand) it; for it was sealed up in the bosom of the Father, till he thought proper to break the seals, and reveal it to a Woman, as it is written in the Revelations.

Had these things been known or understood by man, the world would have seen many of these women in every age and century; but the Lord hath concealed it from man, as he did from the Jews the manner in which Christ should be born, which was a stumbling-block to them; and now the case is the same with the Gentiles; for neither Jews nor Gentiles understand their Bibles.

We are commanded to try the spirits, whether they be of God, or not. If they be of God, the truth will make manifest.

Now, if any twelve Ministers, who are worthy and good men, will prove these writings come from the Devil and his foreknowledge of things; and explain clearly to me those mysteries of the Bible that I shall propose to them; I will refrain from further printing: But if they cannot, I shall go on, till I have made public all the mysteries of the Bible—the times which are to come—and what shall happen till Christ's Kingdom be established; sometimes from parables, sometimes from types and shadows, sometimes from dreams and visions, and also from the Bible, which sheweth, by the account of the tree of knowledge, that knowledge must come to man from the woman. As she at first plucked the fruit, and brought the knowledge of the evil fruit; so at last she must bring the knowledge of the good fruit.



The Strange Effects of Faith.

FIRST PART.

AS I have began to publish to the world, I shall give some short account of my Life, which hath been singular, from my youth up to this day. I shall omit former particulars, and begin with informing the Reader, that, in 1792, I was strangely visited, by day and night, concerning what was coming upon the whole earth. I was then ordered to set it down in writing. I obeyed, though not without strong external opposition; and so it has continued to the present time.

In 1792, my Sister told me, I was growing out of my senses. She said, “ You say there will be a war. “ Who shall we go to war with? The French are “ destroying themselves. As to the dearth of provision you speak of, you are wrong; for corn will “ come down very low; I could not make 4s. 6d. “ a bushel of the best of the wheat this year. As “ to the distresses of the nation, you are wrong there; “ for England was never in a more flourishing state “ than it is in at present.” —I answered, “ Well, if “ it be of God, it will come to pass, however “ likely or unlikely it may appear at present. If not, “ I shall hurt no one but myself by writing it. I am “ the

“ the fool, and must be the sufferer, if it be not of
 “ God. If it be of God, I would not refuse for the
 “ world, and am determined to err on the safest side.”
 My Sister thought she should err on the safest side, by
 preventing me from doing it ; and said, I should not
 do it in her house. However, I took advantage of
 her absence ; and, in 1792, I wrote of what has since
 followed in this nation and all others ; but the end
 is not yet. — I left my writings at Plymtree, and
 came back to Exeter.

In 1793, the war broke out ; and in this year, three
 remarkable things happened, which I had written of
 in 1792. These events strengthened my judgment that
 it was of God ; for it was said, “ Whatever I put
 “ into thy mouth, I will do upon the earth.”

In 1793, I told the Rev. Mr. L. how I had been
 warned of what was coming. After hearing me in
 silence, he said, “ It comes from the Devil ; for not
 “ one thing you have mentioned will come to pass.
 “ You have the war in your favour, which is all that
 “ will come true of your prophecies ; and the war will
 “ be over in a quarter of a year. It is from the Devil,
 “ to disturb your peace : Satan hath a design to sift
 “ you as wheat. Yet I believe you to be a good wo-
 “ man ; your friends speak of you in the highest
 “ terms ; but what you have said will never come
 “ true. Besides, if it were, the Lord would never have
 “ revealed it to you. There are a thousand in Exeter,
 “ whom I could point out, to whom the Lord would
 “ have revealed it before he would to you.” — Of
 these observations I had been warned, before I saw
 him ; yet it made a deep impression on my heart, tears
 and prayers were my private companions. But the
 next day, I was answered, “ Who made him a judge ?
 “ He neither knows thee, nor thy forefathers, who
 “ walked before me with a perfect and upright heart.”
 Thus the feeling of my heart was deeply answered ;
 with further sayings used by him, which at present I
 shall not mention.

Soon

Soon after this, I went to St. Peter's Cathedral, and heard the Rev. * Mr.; whose text was, *Walk ye in the light, while ye have the light, lest darkness come upon you.* He remarked on the neighbouring nations abroad, and on the seven churches of Asia, made application to the affairs of our own land, and concluded with the words of Samuel, *Yet for all this, God will save you, because ye are his people, if ye obey him; if not* _____” _____ As soon as his sermon was over, I was answered, “Thou must say unto him, as our Saviour said unto Peter, *Blessed art thou, Barjonah*; for flesh and blood hath not revealed it to him, but the Spirit of God. What he hath this day preached is the will of God. If L. give it up, go to him [the Preacher] for he will not; for the laws of the Lord are written in his heart.” I had been answered, that the truth of my writings must be brought to light by one man; either by the Rev. Mr. L. or the Rev. Mr., the Preacher above mentioned. This was at the end of 1793, not long after I had been with Mr. L. and it was said to me, “I shall set signs before thee. He that bringeth to light shall come unto thee; for thou shalt be the sign unto thee, my servant. He shall come; for I will so incline his heart, that my will may be done.” But I was not to write to Mr., the Preacher, till Mr. L. gave it up. I told my friends of the signs; but bound them to secrecy, that no one might be any way influenced by my writing.

The next summer, 1794, corn grew dear, and distress began in our land. Thus commenced the shadow of my writings; and I was told the substance was behind. I then sent another letter to Mr. L.; but he was not so confident as in 1793. He wrote to me as follows: “The Lord may have revealed to you what he has

* The names above and hereafter represented by _____ omitted by the Printer, who scruples to insert names without having the licence of the persons alluded to.

“ not to me ; but I am of opinion with many, we are
 “ going to see good days.”— The substance of his
 letter confounded me ; and made me earnest in prayer.
 I was answered, “ He erreth in judgment, as well as
 “ stumbleth in visions, to judge that the storm is
 “ blown over.”—I took his letter, and the answer
 to it, and fasted them up together, thinking time
 would shew whose words were most true ; those of the
 Spirit that visited me, or those of Mr. L. and such as
 joined him in opinion.

In 1795. I sent him another letter, telling him, that
 danger still stood before us ; and that the truth of what
 I had written in 1792 was to be proved by 12 men.
 Mr. L. wrote me an answer, that he had taken my
 important question into consideration ; that all were
 ready to serve me ; and that the wisest way he could
 think of would be to bring the 12 men together the
 Monday following.—Before this answer reached me,
 I was told, that he had not given it up ; but that it
 would not happen according to his words. The
 thoughts of their hearts were laid open to me, and
 I was told, they proposed this, in order to convince me
 of my folly : So I was ordered to write him a short
 reply, and to go and converse with him. I was told,
 that it should be set before me as a sign, that Mr. E.
 would come to my house, and invite me to his, where
 I should meet Mr. L. —All this happened according-
 ly.—The week after, it was said unto me, “ If
 “ Mr. L. come unto thee, thou hast nothing to fear
 “ from him ; but if thou go unto him, he will surely
 “ stumble ; for he that he doth obey will come ; and
 “ when he heareth, he will not condemn ;

“ But, O thrice happy is the man,
 “ That doth begin and will go on,
 “ Till ev'ry curtain be drawn back,
 “ To know, and prove, if I do speak.
 “ For happy then shall be the man,
 “ That doth obey his call:
 “ His talents five shall soon be ten,
 “ My Spirit so shall fall.

“ Him

" Him I'll impower from on high,
 " My Spirit he shall feel ;
 " The sinners' hearts he shall awake,
 " The broken heart shall heal."

This was spoken before I had seen Mr. L. On the Monday following, Mr. E. came to my house, and asked me to come to his. Thither I went, met Mr. L. and told him what reasons I had for believing my writings came from the Lord. Mr. L. and all who were present heard me in silence. When I had delivered my reasons, I asked his judgment. He said, " What you know not
 " now you will hereafter. If it be of God, we shall see
 " more of it ; if of yourself, your head is wiser than
 " mine." I asked him, if he would give up enquiry into its truth. He said, " No ; it requires time to
 " consider of it." The Monday following, I asked Mr. and Mrs. L. to breakfast at my house ; but they did not come. That day, I was answered thus :

" Now, tell him plain, he's not the man ;
 " For 'tis by it must be done.
 " Back to the Church, the standard, all must come ;
 " For in the altar I was seen at first ;
 " And in the altar did the glory burst,
 " Where Simeon did the holy child behold ;
 " And in the altar are the plates of gold."

The week following, Mr. L. sent me an answer, that he had given it up, and had resigned to the Minister, who (as I have said) was chosen in his room. This was at the close of summer, 1795. At the end of the year, I was to have together six men of the dissenting crafts, to try their judgment. Four refused to attend, as they thought it from the Devil, or judged me to be both a knave and a fool : So I had other four in their room ; but was told, before I met them, that their judgment would not be right, their wisdom was too weak ; therefore I must be the judge myself,

If they believe, that hell below
 Such language e'er can speak :
 But back their footsteps all will trace,
 And marvel what they've done,
 And wonder that they could not go
 In things that were so plain.

I was ordered to meet the six men, and read to them how some particular chapters of the bible were explained, with a few prophecies, and some remarkable instances of my life. Every man was to keep silence for the space of an hour. This they did; and great is the mystery explained to me, as the watch was laid on the seals, by which were inclosed the names of the 12 men. When the hour was past, I demanded their judgment; and quitted the room, while they consulted. In some time, they came to me, saying, they had agreed, and must see the prophecies. I said, they should, if they judged them to be of God. They came again, saying, they must know who the ministers were. A third time they came, and said, they must break the seals on the ministers' names. I told them, that should only be done in presence of the twelve themselves. But curiosity made them break the seals; and (thus breaking all their wisdom) they said, it was from the Devil or myself, for they could not perceive it to be of God; and therefore they persuaded me to give it up, forgetting what I had read to them, and that they had fulfilled my writings.—The meaning and mystery of this meeting I shall explain another time.

Next day, I was persuaded to yield to their wisdom; but I was answered, that it should be fatal for me; for the Lord would not resign to their wisdom; therefore I should not give it up to them.—Thus I ended with the dissenting line.

At the end of 1795 and beginning of 1796, I was ordered to write to the Church Ministers. At the time of the general fast, I sent a letter to the Rev. Mr. . . . (the Preacher before alluded to) on the gospel, *Suppose ye, that these Galileans were sinners above all the Galileans, because they suffered these things?* The Rev. Gentleman sent me word by the bearer, that he would send an answer by his servant. I waited nearly a week, and did not hear from him. One day, I was above stairs writing, and the last words I wrote were, “Go down and see him.” I went down, and found him enquiring
about

about me. I asked him to walk in, and said, "I suppose, Sir, my letter hath surpris'd you." He asked, "Was it you that sent it?" I told him, Yes, with my reasons; and that Mr. L. had judg'd it from the Devil. The Rev. Gentleman said, that nothing of what I had said to him appeared likely to have come from the Devil. As to the dangers, which I had said stood before us, he did not seem to doubt them; but said, if I was call'd of God, I ought to warn the public before the rod fell, as it would be of no use afterward. Thus finding the Rev. Gentleman's conversation correspond with what I had been foretold years before, I sent him a letter.

My faith grew strong; and I sent a letter (as I was ordered) to a Rev. Dignitary of the Cathedral of Exeter. I was assured, before I sent it, he would not answer it.

I dreamt soon after, that I was in a room with a well-looking Gentleman and Lady. On a sudden, the door was burst open, and the Devil entered in disguise, and attempted to seize the Gentleman, who fled to the farthest part of the room. The Devil pursued him, endeavouring to put his arm around his neck; but the Gentleman pushed him off. The Lady and myself were affrighted, and I awoke.——The next day, it was answered me, "It is the Christian Minister; he will come to thee in disguise."——I said to a person, "How differently is my dream explained from what I expected!" I thought the above-mentioned Rev. Gentleman Satan would try to deceive; and I was answered,

"Thy thought of is not wrong;

"For Satan will try there;

"But to the purpose he will come,

"And baffle all his snares:

"As thou didst dream he push'd him off,

"He Satan will defy.

"He will appear, the truth to clear,

"And stedfast he will stand,

"Be not surpriz'd at the disguise,

"That he may take in hand.

" So now I bid thee to go home,
 " And threw thy writings there ;
 " And, sudden as thy garden dream,
 " I'll make him to appear."

The last thing I had written was, that I should see him the next day. Being then at work, Mrs. T. sent me word, a Gentleman desired to speak with me. He was displeased, and said, a man had been at his house, and told him I had prophesied lies ; that, if it were so, it could not be from God ; and I was committing the sin against the Holy Ghost, and, he doubted not, I should lose my senses. Mrs. T. said, she knew not of any lies I had prophesied ; but she knew, that I had told of these things when there was no appearance of them. He said, that was very surprising.——Such had been their conversation, before I came.——When I came, I found it to be the Rev. Mr. whom I expected ; and he repeated his words to me. I told him, he had been misinformed as to the sense of my words, and explained particulars to him. He said, " Then your prophecies were not false ;" yet he reasoned with me on the danger of my proceedings, if I were not called of God. Finding he could not convince me, it was not of the Lord, he said, " Then why don't you have your writings proved ? You will wait till you bring the sword, the plague, and the famine upon us. If you cannot get twelve, get six. I will meet with any." I said, " Sir, it must be twelve." He said, " Then let it be twelve ; but do not wait till you bring the sword upon us." I said, I would not, if the Ministers would prove them.——I was convinced, that he had disguised his real sentiments, and had thus promised to examine my writings, thinking to convince me of my folly.

" So, thou see'st plain, that he did mean,
 " To stay thy writing hand.
 " To please a fool, he'd anger rule,
 " Till he could all command.
 " That is to see the mystery,
 " And then convince the whole,
 " It was to tie thy follies by,
 " Made him the cause uphold."

As these words were revealed to me, I admired his wisdom, patience, and prudence; and thought Heaven could not direct me to a wiser or better Minister; for he that can conquer his own passions is a greater hero than him who taketh a city. He must be a good man that can so condescend to convince a fool of her folly. But he knew not my strong reasons for judging my writings to be of God.

The May following, two things happened, as had predicted. I went to the above Minister's house, and put a letter into his hand, saying, "Sir, as you doubt
" what spirit I am led by, be pleased to keep this
" letter till the end of the year; you will then judge
" of its truth." This he consented to do.—At the end of 1796, what I had written of came to pass. He then said to me, "Formerly, if it were asked
" of a Prophet, how the wars would tend; he could
" tell. Now, if you can inform me of what will
" happen in Italy or England, I shall believe you"—The next day, I was earnest in prayer, that the Lord would answer his enquiries; and they were so. I sent him the answer, which was completely fulfilled, as to Italy and England, in 1797; but the three sheets of writing, which I gave him, foretold affairs for years to come, and spoke much of the present period.

The following spring 1797, I sent a letter to a second Dignitary of the Exeter Cathedral. His servant returned it to me, saying his master would not be in Exeter to receive it till the next week. I then sent it again, and met the like disappointment; but the letter was left. I was now answered, that I should have the same dissatisfaction when he came to Exeter; and that both Dignitaries would treat my letters with contempt.

" Thus, both will thee deceive.

" But shall they laugh thee unto shame,

" For what thou dost believe?

" If they agree to laugh at thee,

" Their laughter I shall turn;

" And

" And in the end, thou'lt find these men,
 " Like thee, will sorely mourn.
 " Thou build'it so high, that none can fly,
 " To rob thee of thy brood ;
 " The fowler's net cannot come nigh ;
 " Nor can the shooter's load
 " Tho' heavy charges men prepare,
 " And point them from their breast,
 " They are afraid to let them off,
 " Lest they their aim should miss.
 " Besides they fear, I may be there ;
 " And terror stops the blow :
 " Thus I thee guard from ev'ry snare,
 " And that they all shall know."

In this manner, from simple types and shadows, I was foretold how every man would act ; and that I had nothing to fear, as no man should hurt me, if the truth of my writings should provoke them to anger.

These promises, and the proofs of the truth of my writings, strengthened my confidence in the Lord ; but I have often marvelled, why I was ordered to send to Ministers who would not give themselves the trouble of searching out the truth ; and, for this reason, have often doubted whether the calling were of God, or not. But the pondering of my heart was thus answered :

" How can the fruit be ever try'd ?
 " How can the truth be e'er apply'd ?
 " The godly men will so decay,
 " If I shall prove as weak as thee.
 " I say, the fruit shall surely fall :
 " Let stand, and hear his call ;
 " And now a Moses let him be,
 " Or else my judgments all shall see:
 " Then all together you may feast
 " And all together fast :
 " I'll bring a myst'ry in the end,
 " That shall for ever last."

These words were delivered to me in 1796, in answer to a sermon, preached on the 29th of May, by the first mentioned Dignitary to whom I had sent a letter.

letter. I fancied, that he reproached me in his sermon; and his words pierced my heart. I marvelled, that a Gentleman, to whom I had appealed, should decline seeing me, to convince me of my error, if I were wrong; and in solitary tears, I repeated the words of David,

“ Since god'y men decay, O Lord,

“ Do thou my cause defend;

“ For scarce these wretched times afford

“ One just and faithful friend.”

I was answered,

“ Since godly men do so decay,

“ And thou dost sore complain,

“ Then the good Shepherd shall appear,

“ The sheep for to redeem:

“ For faithful lab'ers now shall come

“ And in my vineyard go:

“ My harvest it is hasting on,

“ Which ev'ry soul shall know.”

After this, it was said to me, “ As men increase thy sorrows, I will increase their's; and the general burden shall increase, till men take the load from thee.”—Yet I marvelled, how the 12th chapter of Revelations could be fulfilled, of the woman travelling in birth, and longing to be delivered: But the wonders John saw in heaven must take place on earth.

What wonders then must here appear

To an enlighten'd race,

When ev'ry myst'ry is made clear,

And seen without a glass.

No veil between then being seen,

No wonders you'll behold;

For all alike is clearly bright,

As pearly streets with gold.

Should wonders there to you appear,

You'll wonder then of all.

To see them clothed with the sun,

Could wonder none at all.

Such is the mystery to man—(that a woman should be clothed with the Sun of Righteousness, who is now coming with healing in his wings)--because they know
not

not the Scriptures, which indicate, that, to fulfil all righteousness, the woman must be a helpmate to man, to complete his happiness. This men marvel at, because they never conceived what the Lord hath in store for them, in fulfilling his promise given to woman.

So men, I see, do stand in wonder,

While angels also gaze :

Satan broke man's bliss asunder ;

Man wandereth in a maze.

So, with amaze, you all may gaze :

The angels wonder here,

You cannot see the mystery,

Nor find the Bible clear.

There Eden's tree, you all shall see,

Preserved for your sake :

The flaming sword is God's own word,

'Twill break the serpent's neck.

Thus, by types, shadows, dreams, and visions, I have been led on from 1792, to the present day ; whereby the mysteries of the Bible, with the future destinies of nations have been revealed to me, which will all terminate in the Second Coming of Christ ; and the Day of Judgment, when the seven thousand years are ended.

" Now, should men say, all this by thee is done,

" Thy head is wiser than each mortal's son.

" And if they say, it cometh from the Devil,

" I then plainly tell them, that their thoughts are evil ;

" For Satan's wisdom never lay so deep ;

" Yet to thyself thou must the secret keep.

" But if men say, it cometh from on high,

" My judges shall appear, the truth to try.

" Then in thy faith be steadfast still,

" With salt be season'd well.

" Remember thy baptismal vow,

" And triumph over hell.

" Your Captain too shall quickly come

" And bring all to an end,

" And fix his glorious empire o'er

" The wise, whose hearts will bend.

" As in a humble manger here,

" Kings did their Sov'reign see ;

" So my low handmaid doth appear ;

" To all a mystery.

" Now

- " Now, can you longer make difonte,
 " From whence you hear the found?
 " Thus Satan must henceforth be mute,
 " Nor talk the faithful down.
 " The reasons all are none at all
 " Of those that won't believe:
 " Thus when the Bible forth I call,
 " What answer will you give?"

I omitted to mention, in the proper place, that, at the end of 1794, I had a strange vision —As soon as I had laid down in my bed, a light came over the room. I looked at the window; but saw no light proceed from thence. I looked at the door, to see if any one was entering with a candle; but no person was there. The room now appeared to me to be full of lighted candles, hanging, in candlesticks, on lines crossing the room. Being astonished and frightened, I covered my head with the bed-clothes, and then saw a spacious room, with a chandelier of many branches, and lighted lamps sparkling with great lustre. In the midst of the room stood a large table, with large lighted candles thereon; so that the light equalled the noon-day. I exclaimed, "What can this mean?" I was answered, "Arise and shine; for the light is come, and the glory of the Lord is risen."

The next day, (being perfectly awake), I was ordered to write down my vision, which was thus explained to me: — That my writings must be proved by 12 men; and, when met for that purpose, that the candle of the Lord would burn brightly among them, and the spirit of wisdom and understanding be given them; for as the day of Pentecost was to the Disciples, so should that day be to them, and every one present should see it was the Lord's doing. The names of the appointed 12 I put into the hand of one of the 6 persons mentioned in p. 10, and charged them not to break the seals upon them, till the 12 were assembled. However, (as I said before) the watch that was laid on the seals was removed, and the seals broken thro' unbelief, so that darkness came upon

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the minds of them. Thus is the mystery explained, that this circumstance is set as a watch before mankind.

The harvest of 1796 was remarkably good, and great plenty followed: And it was said unto me, "As they [the men mentioned in p. 10] kept silence "for the space of one hour, the Lord hath withheld "the rain in time of harvest."

Now, if this publication awaken the Ministers to search out the truth, or the Rev. Mr. (the Preacher) return to the examination of my writings, the next and three following harvests are promised to be plentiful. "Prove me now, (saith the Lord) and "try me, if I will not shower down blessings upon "you:" But, if the many truths laid before you, with the threatenings put into the hands of Ministers, do not awaken them to search out the truth, the Lord will fulfil his word.

"If by the wise men I am mock'd now,

"Like Herod's fury, I'll fulfil my vow.

"Who my anger shall appease,

"If all deny my will;

"My thunderbolts shall loudly roll,

"And men's proud hearts shall chill."

Now, let the Reader look deep into the mystery, and behold what Divine Wisdom hath directed me to shew to mankind. I was foretold how Ministers would act, and that the truth would be brought to light by one man. I was now ordered to have my writings copied, and put into the Printer's hand. This I did; and the very day I had given them to the Printer, the Chosen Minister returned to Exeter. I thought, I would not send to him till the book was printed; but was answered, "How weak is thy "judgment!" and was ordered to send to him next day. I found he was offended by my putting his name in the news-paper. He said, if I published his name, he had done with me; otherwise, he would comply with my request. Two friends of mine wrote to him, of the truth of my writings; and

and at his request, I waited on him with one of my friends. He said, he found argument fruitless, in persuading me to stop my hand, and should argue with me no more. He bade me get the writings of 1792 copied out, as he could not set the originals before Ministers, who would not attend to manuscripts which they could not read ; and they would not trust to what I should read to them : Therefore, he bade me open the seals on the writings of 1792, and send them with the fair copy ; and if the Ministers he consulted should judge them to be of God, I might have 12 or 14 afterwards.

When I returned home, I was ordered to follow his advice, remembering what had been told me in 1793, “ I will direct thee to a man, whose talents are “ greater than thine ; he shall have five talents ; he “ shall direct thee.” So I had my writings broken open before witnesses, marked, copied, and some part sent to him.

The week after, I waited on him again. He said, what I had sent was not enough to convince Ministers, and I must open the seals set in 1794 and 1795. The next day (Sunday) I was ordered to have them opened in the presence of 12 witnesses, who were to set their names on them. Three weeks were then allowed him, to examine, to consult Ministers, and to judge whether the writings were of God, or not.

Soon after, I was ordered to write to three Ministers, [the letters will be hereafter given] ; and I was told, it would be fatal for me for time and eternity, if I did not publish my writings, should these Ministers remain silent seven days after. It was said to me, “ I do not “ need the Ministers to prove whether they be of God “ or not ; for that shall be proved by the truth : “ But this I command thee to do, to keep thee from “ the snares of men, who may charge and condemn “ thee for imposture ; saying, thou hast signed thy “ name to what thou hast not written. I have so “ ordered every truth to be made plain, that no man

“ can prove one false report in thy writings, or dispute
 “ what spirit inspires thee. Thy writings must be
 “ submitted to the judgment of learned Ministers of
 “ my word. Let them be disputed before they be
 “ proved; let Ministers be the judges, and common
 “ men the witnesses and jury, to try the truth of
 “ this ordination. All thou hast done, and all the
 “ letters thou hast sent, have proceeded from com-
 “ mand of the King of kings, the Lord of lords, the
 “ Everlasting Father, the Prince of Peace, the Mighty
 “ Counsellor, and the Desire of every nation.”

When I sent the letters to Ministers, it was said to
 me, that if these things were not of God, their hearts
 should be worked on to stop my hand in seven days;
 and if they did not, I should wait no longer than
 New Year's Day (Old Stile) 1801, and then have it
 printed, to be judged of by the world at large, to
 try the wisdom of men, and to let them see what
 wisdom there is in the Lord, of whom it is written in
 the Psalms,

“ God in the great assembly stands,

“ Where his impartial eye,

“ In state surveys the earthly gods,

“ And doth their judgments try.”

New-Year's Day arriving, and the Ministers, to whom
 I wrote, remaining silent, I consider their silence as
 evidence, that they cannot prove what I said not to
 be from the Lord; and have, therefore, published as
 I was directed.

The following is a copy of the letter I sent to the
 Rev. Mr., at Heavittree.

“ Sir, I have sent you many letters, wherein you
 “ have kept silence, as being at a loss from what hand
 “ they were indited. You judged it strange, Sir, the
 “ Lord should reveal his secrets to a woman: But,
 “ when you come to the knowledge of your Bible, you
 “ will not judge it strange at all. You first judged it
 “ came from the wisdom of man; and therein you
 “ erred as much as the former; for was every man on
 “ earth

“ earth a Solomon for wisdom, they could not bring
 “ round such a mystery as is in my writings, and
 “ make every truth agree. If there ever was so much
 “ wisdom in man, he must be a fool to give the praise
 “ to another, and not take to himself the merit due to
 “ himself. —Now I shall come to the purpose. The
 “ century is ended; the seals are cut open in the pre-
 “ sence of six witnesses, (what was written in 1792)
 “ and marked, and copied out. What was written
 “ in 1794, till 1795 and 1797, and nailed up in a
 “ box, is broken open in the presence of twelve wit-
 “ nesses; and they have signed their names to all the
 “ writings; so that, if the original is demanded, no
 “ man can be deceived. Some of them is copied out,
 “ and sent to the Rev. Mr. So here the century
 “ ends with men. If those Ministers, that I have
 “ written to, do not go to Mr. before the year
 “ ends to the old style, and prove these writings are
 “ not from the Lord, their silence gives consent that
 “ it is of God, and they will be made public. The
 “ Lord was but seven days making the world, and
 “ rested one of them; and he will allow no longer
 “ for man then seven days to judge of his works;
 “ so I am compelled to warn you all, what you do
 “ you must do quickly, or forever after hold your
 “ tongues. When you hear me make public to the
 “ world, that it is the †
 “ :
 “ that

† I am sorry, my intentions cannot be fulfilled, by giving
 to the public in print the whole contents of the above, and
 of other letters hereafter. —The Printer declines copying
 them truly. He tells me, that however perfect my conviction
 may be, that what I have written is of God, and however
 strong my resolution may be to hazard all consequences in
 its publication; yet he has received no supernatural instructions,
 and therefore feels not, in this case, any degree of the spirit
 of martyrdom within him; for which reasons, he chooses to
 decline giving any person the power of making this publication a
 handle for venting the ill-humour of political disappointment
 upon

" that are bringing down the judgments of God :
 "
 " and they will bring the
 " upon themselves.—Now if, any Ministers, that I
 " have written to, can deny the truth of these things,
 " let them bring forth their arguments, and shew
 " their strong reasons; or let them be silent before
 " the Lord, and say we cannot answer thee one word
 " of a thousand, in all the letters thou hast sent us :
 " For, be it known unto you, and to all men, it is
 " the Lord's doing, however marvellous it may ap-
 " pear in your eyes. My writings are in the hands
 " of Mr. , that you are to judge, if you think
 " proper, in the time I have mentioned. I will give
 " it up to no man's judgment after the seven days
 " are expired, but shall publish them as I have said.
 " I have understanding as well as you all, neither
 " am I a whit behind you; but ye have all been
 " judges of what ye know nothing about. I am
 " clear from the blood of all men; and am, with
 " the greatest respect, your humble servant,
 JOANNA SOUTHCOTT."

The following is a copy of a letter sent to one of the Dignitaries of the Cathedral of Exeter.

" Rev. Sir, Jan. 4, 1801:

" I beg the liberty to say unto you, (as the Voice
 said unto Paul) *Why persecutest thou me? It is hard
 for thee, O Paul, to kick against the pricks.* And it is
 hard for you, Sir, to fight against God through unbe-
 leif. You have done it, till almost a is come
 on the poor; and if you continue, you will bring the
 on the rich; for you will surely find, Sir, you
 have a God to deal with, and not (as you suppose) a
 simple Woman, whose senses are gone you know not

upon him.—This part of my writings, however, he has perused :
 and promises, if he find them fulfilled, to bear impartial testimony
 to their veracity:

where,

where. I grant, they are gone out of the reach of man, while you judge through a glass darkly ; but you must judge face to face, Sir, if you will be a judge for yourself, unto whom you have done despite, either to the Spirit of the Lord or me. If it was to me, I would never trouble your Honour with this letter ; for my spirit is too great to be treated with contempt. But, as you have done it to the Lord, I am ordered to warn you in his name. The time of ignorance God winketh at, but now you have no cloak for yourself, if you shut your eyes against the day-light. The letter I sent you in 1799, of the harvest ; I had copied out and sent to the Rev. Mr. Both harvests came as I foretold. Mr. disputed with me, if my foreknowledge did not come of myself, and desired me to come to the purpose of what I wrote in 1792 ; so I opened my seals in the presence of witnesses, and had all my writings marked in the presence of 12 witnesses (what I wrote in 1794 and 1795 and 1796 and 1792) ; and had part of them copied out, and sent to Mr., for he to consult with Ministers from what spirit they judged it came, from the Spirit of the Lord or the powers of darkness. I shall not blush to say, that man is void of understanding, that says, it is from myself. But now, Sir, I must come to the purpose. The writings I have sent to the Rev. Mr. If they are not proved by Ministers, before the year is out by the old stile, that they are not of God) they will be published ; that they are of God, the Ministers silence gives consent. The bringing down the judgments of God upon : ; and the Lord is just, to send the on them. I was ordered, to send this to you, Sir, that you may judge for yourself, in seven days. What I say unto you, I say unto the Rev. You are both at liberty to judge for yourselves, and if you prove the writings are not of God in the space of seven days, I will give it up to you ; but if you now keep silence, I am the judge myself, and I shall have them

them published, as I am directed. They are in the hands of Mr If you think proper to judge them before the time, you are at liberty, or forever after keep silence. I am, with the greatest respect, your most humble servant, JOANNA SOUTHCOOT."

Here I add a third letter.

" To the Rev. Mr. , Exeter.

" Rev. Sir, you may be surprised, to receive a letter
 " from a woman, of prophecies, to appeal to your
 " judgment. Sir, now it is come to the eleventh hour.
 " Strange as it may appear to you, I am ordered to
 " proceed. You preached a sermon in praise of the
 " King ; and I have his interest as much at heart as
 " you have. My earnest prayers is for him, that the
 " Lord will protect him through life, as being sur-
 " rounded with so many enemies. I do not lay any
 " thing to the King ; but those
 "
 " This was my prophecies for years ago—there first
 " would come an Egypt's , and after that an
 " Egypt's—But now I must come to the
 " purpose.—I was called by the voice from heaven in
 " 1792, what was coming upon the earth. I obeyed
 " the summons, and have been writing ever since what
 " the Lord would do upon the earth. And this have
 " been sealed up every year ; and now the century is
 " ended with men, and by the old style it will end
 " with the Lord. My seals hath been opened in the
 " presence of twelve witnesses, and marked, and copied
 " out, and sent to the Rev. Mr. , for he to
 " consult with Ministers from what spirit they judged
 " it came. Now, Sir, I was ordered to write to you,
 " the - - - - - bringing down the
 " judgments of God on the land, as you find in my
 " prophecies. And this I am going to publish to the
 " world unless the Ministers that I have written to
 " meet together, and prove the writings are not of
 " God, in the space of seven days, which ends with the
 " New

“ New Year’s Day to the old style. If they can prove
 “ that I am wrong by that time, I will give it up to
 “ their wisdom, but not after to no one’s judgment,
 “ till I see the end of another year ; for the Lord will
 “ begin with a new century ; and I will see what he
 “ will do, before I will hearken to any man’s judg-
 “ ment. Now, Sir, if you are as great a friend to your
 “ King and Country as you preached, you will dili-
 “ gently search out the truth of these things ; but you
 “ have no longer than New Year’s Day to the old style.
 “ I am, with the greatest respect, your humble servant,
 “ Jan. 5, 1801. JOANNA SOUTHCOTT.”

These are the first of the writings made in 1792.

*The Reader will observe, that the following is printed word
 for word according to the original. Worldly minded
 Critics may cavil at the language ; but I have been or-
 dered thus to give it the world, to try the heads of the
 learned. The Lord hath spoken to men, as men ; and I
 am only permitted to allow the Printer to omit such
 parts as (thro’ fear of man’s anger) he may be unwilling
 to insert.*

“ QUENCH not the Spirit; despise not prophecy ;
 for the time is come, that your women shall prophesy,
 your young men shall dream dreams, your old men shall
 see visions ; for the day of the Lord is at hand. The
 day is nigh at hand, that shall burn like an oven ; and
 all the wicked shall be burnt up as stubble ; whose fan
 is in his hand. I will thoroughly purge his floor ; I
 will gather my wheat into his garner, and burn up the
 chaff with unquenchable fire. Awake them that sleep,
 arise from the dead, and Christ will give them life.

This I have penned, as the Lord hath directed me; for there is none holy as the Lord; neither is there any rock like our God.

“Talk no more so proudly; let not arrogance come out of your mouth; for the Lord is a God of knowledge, and by him actions are weighed. The bows of the mighty are broken; and they that stumble are girt with strength. The wisdom of the Lord is hid in the great deep, and his paths are past finding out; for the wisdom of God is foolishness with men, and the wisdom of men is foolishness with God. Are your ways equal, or mine unequal, O house of Israel? Judge ye: Are not my ways equal? Are not your ways unequal, O house of Israel. Fear ye the rod, and who hath appointed it.

The time is come, that judgments must at God's own house begin.

And, if he first attacks the just, what case are sinners in?

If God the righteous, whom he lov'd, with justice doth correct,

What must the sons of violence, whom he abhors, expect?

The Spirit of the Lord is with them that fear him. On that man will I look, that is of a meek and contrite spirit; he trembleth at my word; he committeth all his ways to the Lord; he will direct his goings; for God is the same God yesterday, to-day, and for ever. Think not, for yourselves, our dear Redeemer came into world to make you more ignorant than the Jews were. He came to enlighten our understandings, and not to darken them. But ye will not come unto him, that ye may have life; for, at the second coming, ye shall scarce find faith on the earth; for, unless ye see signs and wonders, ye will not believe. Faithless & perverse generation! looking for signs; and there shall be no signs given you; but the prophecy of the Prophet Jonah; Nineveh shall rise up in judgment against this generation”

I shall now proceed to my own experience, which hath truly convinced me the Lord is awaked as one of sleep; and the voice of the Lord will shake terribly the earth.

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'The beginning of the powerful visitation of the Lord to me was on , 1792. — " I no more intended thou shouldst go to reprove the people, than I intended Abraham should offer up his son Isaac. I did it to try thy obedience. Now will I swear unto thee, as I did unto Abraham, I will make with thee an everlasting covenant ; and save thee with an everlasting salvation."

When these words came to me, my soul was troubled in the dust before God, and I began to cry out, " What am I, or what is my father's house, that thou hast thus honored me, unworthy wretch as I am ? My past life makes me ashamed of myself." — These words came to me : " I will reward thy obedience ; and in blessing I will bless thee : And, as I kept nothing from Abraham, I will keep nothing from thee. Thou shalt prophesy in my name ; and I will bear thee witness. What I put in thy mouth, that will I do on the earth."

Then these words came to me : " The Lord is awake, as one out of sleep. The voice of the Lord shall shake terribly the earth. Pestilence and famine shall go thro' the lands. Men's hearts shall fail them for very trouble ; because they have not known the visitation of the Lord." — As soon as these words came to me, I trembled, and was afraid of his majesty and greatness. Tears of humiliation ran down my eyes, and holy fear seized my soul. I wept bitterly, and wondered at his divine goodness to an such unworthy creature as I was. But these words was answered me : " I have seen all thy enquiries, to know my will and obey it ; and now I will reward thee. Dost thou believe it ?" — I cried out, " Yea, Lord ; if it be thy voice, I do believe it ; for I know thou art not a man to lie, nor the son of man to be wavering. I have always found thee a God, like thyself, faithful to thy word, and faithful to thy promises." — I was answered, " Dost thou think I will now ?" — I said, " Yea, Lord ; if it be thy word, I know thou wilt. Thou hast been faithful to thy word throughout the Bible, in every age of the
D 2 world ;

world ; a God, the same yesterday, to-day, and forever." I was answered, " This thou believest, & this thou shalt find me, faithful to my word, & faithful to my promises ; and next Sunday I will fulfil my promise at my table." which, I bless God, I felt remarkable, and waited with a holy longing for the blessed promise made by Jesus Christ. I then made a solemn vow to God, to be obedient to all his commands, as far as I saw his righteous will concerning me ; earnestly praying that I might not be deceived by my own weak understanding, nor deceived by the arts of Satan ; praying that the Lord would keep me from every evil, and from the evil of sin ; that I may be kept, as Mary, humble at the feet of the Lord.——I was answered, " If pride rise in thy heart, Satan shall humble thee ; but thou sayest, thou hast found me a God like myself ; and so thou shalt."——I said, " Lord, I believe it ; and pray thee, keep me the remainder of my life ; and may I drink deep in the spirit of my dear Redeemer ; and, far as the earthly can bear the image of the heavenly, so far may I bear thy image."——This was the prayer and desire of my soul, that I may know this voice, and obey it.

One morning when I awoke, these words were sounded in my ears : " Wake, ye ministers ; mourn, ye priests ; for the day of the Lord is at hand."——I thought I heard the sound of preaching in my ears : " The Lord is awake, as one out of sleep ; the voice of the Lord will shake terribly the earth. The sins of the nations hath provoked the Lord to anger. He will go forth as a flaming fire ; he will be wroth, as in the valley of Giptha, until he hath brought forth judgment unto victory."——These words were so dreadful in my ears, that they made me tremble ; and I was earnest in prayer to God, to know if these judgments was coming upon the earth.——I was answered, " I will shew thee in visions, this night, what I will do."——I went to bed ; I dreamt nothing, and thought I had listened to the voice of a stranger, and not of God.——I was answered, " The night

night is far spent ; the day is at hand ; lay thee down to sleep again " ——— So I did, and dreamed I was on a high mountain, and saw the sky as bright as noon-day sun, and two men come out of the clouds, with long robes of purple and scarlet, with crowns of gold on their heads and swords in their hands, standing in the sky. Two men came out with heavy horses, and spoke to those that stood on the clouds, and soon after rode away, like lightning in the air. Soon after, I saw the men on horseback coming out of the clouds, as fast as they could, till the whole skies was covered with men in armour and spears glittering in the air. I thought, I looked down, and saw the world in confusion, men in armour riding fast. This dream alarmed me ; and I was meditating with what divine majesty and splendor our dear Redeemer was coming into the world. Once he came meek and lowly, persecuted by men ; but now he will come, as a prince and a king, conquering and to conquer. Once he came meek and lowly, riding on an ass ; but now he will come riding in the chariot of his everlasting gospel. But, who can abide the day of his coming, or who can abide the day of his wrath ? The saints shall see it, and rejoice ; for he will gather the wheat in the garner, and burn up the chaff with unquenchable fire. — Then I was answered this psalm :

" Ask, and receive thy full demands ;

" Now shall the heathen be,

" The utmost limit of the lands

" Shall be possess'd by thee.

" I'll crush them every where,

" As massy bars of iron break

" The potter's brittle ware."

This made me earnest in prayer to God, to know if this was Christ's second coming into the world, to call in thy ancient people, the Jews. " Is thy last coming, when thou comest to judge the world in righteousness ? " — I was answered, " Thou hast judged right. " — In prayer and praises I spent the day. In the night, in my bed, it was said to me, " I will shew thee a vision

this

this night, that shall make the ears of those that hear it to tingle." I went to bed, dreamed nothing. It was answered, "The night is far spent; the day is at hand. Lay thee down to sleep again." I was restless and uneasy, and did not believe the Lord had said it, and thought it was the Devil to deceive me, and continued restless from three to past five. I then fell asleep, and dreamed, I had something in my hand. I let it fall, and it turned into a cup, and whirled up and down the room. At last it turned into a cat, which I kicked to pieces, and grew angry in my dream, and said, "Satan, this is thy miracles; this is the way thou deceivest the world, by whirling them in empty air, that neither touch top nor bottom." When I awoke, I was grieved, and afraid I had sinned in going to sleep; but I was answered, it was the Lord's permission, to shew I might see Satan's miracles, how he deceived the world. This made the ways of the Lord appear more to be admired; and I meditated on my past vision, with what glory I saw the Lord in the air, and with what swiftness the angels seemed to obey him. This set all my soul on fire; and I wished I could fly in the air to the Lord, and fall at the feet of my dear Redeemer.—A powerful voice called me, "Joanna, Joanna, the angels rejoice at thy birth; thy Saviour embraced thee. Dost thou think thou canst love him as he loved thee?" These words went through my soul; and I cried out, "No; it is he that drewed my heart after him in strong faith."

I went to bed, and was answered, "I will shew thee in vision this night. I dreamed, I was in an orchard where was trees standing together, the branches was joined one in the other, and the fruit was fallen. I dreamed, I was going to take them up. I dreamed the Lord said to me, "Open the shells; but thou shalt not taste of the first fruit; it is not good." I dreamed, I opened the nuts; for they was like French nuts; but they was withered and dry, and a black veil round them. The Lord said to me, "The first fruits

are fallen; they are not good. Look up, and thou wilt see berries; and when they are ripe, they will be good." I looked up, and saw berries like the berries of potatoes; and went to a house, where I saw the Lord. He rose up, as one out of sleep, and told me to go, and mind all I had seen. I awaked.

The same night, I dreamed, I was on the sea; and I saw a large oven full of meat; and the stopper broke, and the meat swam in the sea in abundance. When I awoke, I was answered. "Thy dreams puzzle thee; but wars and tumults shall arise from abroad and at home. The sea shall be laden with ships shall break in pieces, and thousands shall launch in the deep. As to the dream of the fruit, couldst thou look into the hearts of men, thou wouldst see them as the fruit withered."

Another night, I dreamed, I saw my Father sweeping out the barn's floor clean, and would not suffer the wheat to be brought in the barn. He appeared to me to be in anger. When I awaked, I was answered, "It is thy Heavenly Father is angry with the land; and if they do not repent, as Nineveh did, they shall sow, but they shall not reap; neither shall they gather into their barns. There shall come three years, wherein there shall be neither earing nor harvest."

Another night, it was said unto me, "I will shew thee in dreams of my anger against the nations."—I dreamed, I had a dish in my hand, with dirt in it; and some one throwed honey over it; and the children eat it, for the sake of the honey, which made me sick. I awoke with my dream. I was answered, "So sick is the Lord of the world. They eat the honey and the poison together."

Another night, I dreamed, I heard heavenly musick sounding in my ears, and a flock of sheep was gathering round it. When the musick ceased, the sheep leaped for joy, and run together, shaking their heads; and one shook his head almost off, and seemed to have nothing but ears. I went towards them, and awoke.

I was

—I was answered, the sheep was the servants of the Lord, for they would be convinced, and trust no more their own understanding, but be all ears, to hear what the Lord saith."

Another night, I dreamed, I had a large bird, full of large feathers gilded; and the bird flew down on the room where I was. I thought to pluck some of the feathers, but found it impossible to pluck one, or break one. I could not think there was any interpretation of this dream; but I was answered, "It is the determined will of the Lord, that cannot be altered, nor will not be pacified without repentance." I thought with myself, Why then did I dream I tried to pluck the feathers or break them? I was answered, "Thou hast strove to alter the decrees of Heaven, concerning thyself, but to no purpose. The will of the Lord must be done in thee, and by thee." This my soul would gladly obey.

The same night, I dreamed, I saw a little bird pecking the feathers of the great birds; but this was not explained. As I was in earnest prayer, to know what all this meant, and where it would end, a heavenly joy filled my soul, as though a company of angels had been singing in my ears these words:

"What good news the angels bring!
What glad tidings of our King!
Christ descending from his throne,
To bring his Father's glory down.
Saints shall see it and rejoice;
Hell shall tremble at his voice.
Saints rejoice, and sinners fear,
When he brings salvation near.
Jews and Gentiles shall agree,
Join in Christian unity.
Heathens, coming from afar,
Worship at the glorious star.
All the earth shall know the Lord,
And sing his praise with one accord."

What follows, concerning the blasphemies of Satan, was written before the prophecies came to me, with many more extraordinary things, that I went through from Good Friday to Midsummer.

As

As I was meditating on the unbounded love of Christ to man, Satan's blasphemy broke in upon me, "Christ's love was out of pride." Here my passions grew high. "Thou Devil incarnate, (said I) thou hast lost thy honour, and thou enviest that Christ hath retained his: That was what cast thee out of heaven; because thou wouldst not worship him, and now thou enviest his glory, as thy proud rebellious spirit would not stoop to worship him. But we have reason to love him; we have reason to adore him. See what he hath done for us. When thou seekedst our destruction, how did he leave the heavens above, and come down in this lower world, to suffer a sorrowful life and a shameful death, for our sakes! How did he humble himself on the cross, to make us happy, when thou, by thy proud rebellious spirit, sought thy own misery and our's! Thy pride is envy and malice; but the pride thou speakest of God and Christ is meekness and humility; and it is the condescension of God to contain his honour. When a man hath lost his honour, who will trust him? Thou hast lost thy honour, and none but fools will trust thee; but Christ contained his; and every wise man will go to him; because he knoweth he will not deceive him. It is the wisdom of God, to contain his honour, that men may trust in him, and rely on him. It is for our good he contains his glory; but thou hast lost thy honour with thy shame. Christ is worthy to be loved, worthy to be adored, worthy to be had in everlasting remembrance, and worthy to be honoured; but thou hast no honour belonging to thee." Here Satan came in, with dreadful blasphemy against God and Christ. This enraged my passions, as I could not bear to hear any thing spoke against God or Christ. I cried out, "Thou Devil, wherefrom didst thou come? Canst thou dare thus to trifle with God? Hast thou not sunk thyself low enough already? Dost thou want to bring the wrath of God more heavy upon thee than thou hast already? Dost thou not know all power in heaven,

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earth,

earth, and hell, is in his hand ? He filleth the heavens with his majesty ; and therefore we worship him. He fills earth with his goodness ; and therefore we ought to honor and obey him, love and worship him. He fills hell with his terrors ; and therefore thou oughtest to fear him.”

In this manner, I continued with Satan for ten days. His answer and blasphemy was too shocking to pen ; till I was worn out with rage and malice against him, I could not bear myself. When he would come in upon me with blasphemies, my spirits rose as one in a fever. My Brother hath sometimes took me by the hand, and pitied my weakness, as he thought I had a fever ; for I told it to no one, for fear they would blame me. I went out of the house, sometimes in the garden ; but the garden was not large enough to contain me ; so I went out in the open fields ; and went from field to field to dispute with the Devil, till I had got rid of him, and wearied myself out with passion. Then my spirit would sink low, and think I had all Job's troubles, and my friends like his ; for I had no one to complain to. But I said, “ Why do I complain ? Who was grieved for the affliction of Joseph ? Who was grieved for the afflictions of Job ?

Shall Simon bear the cross alone,
And other saints be free ?
Each saint of them have got their own ;
And there is one for me.
But now it is come unto my lot,
Let it not keep me from.
Lord, never let me be forgot,
Till thou hast lov'd me home.
But could I die with those that die,
And place me in their stead,
How would my spirit learn to fly,
And converse with the dead.”

After I had thus sunk my spirits, a heavenly joy would arise in my soul, with these words :

“ Gird

" Gird thy loins up, Christian Soldier :

'Tis thy Captain calls thee out ;

Let the dangers make thee bolder ;

War in darkness ; fear nor doubt.

Buckle on thy heav'nly armour ;

Patch up no inglorious peace ;

Let the dangers wax thee warmer,

As thy fears and foes increase.

Lo, when dangers closely threaten,

And thy soul draws near to death,

When assaulted fore by Satan,

Thy object then's the shield of faith."

After I had written the blasphemy of Satan, these words came to me : " As thy spirit was enraged and provoked with the blasphemy of Satan, so is my Spirit provoked with the blasphemy of the nations : And as thy Brother tried to hold thy hand from going out of the house, and pitied thy weakness ; so have my Son tried to withhold my hand, and pitied the weakness of his people. But, as thy spirit grew so high, that thou couldst not bear it, but was forced to withdraw from him ; so shall I. And as the garden was not large enough to contain thee, but thou wast forced to go out from field to field ; so the heavens are not large enough to contain me. I shall come out of the heavens, and dispute with man, if their sins and blasphemy do not cease. As thou hearest all this, and kept silence ; so have I. And as the fire kindleth in thy breast, and thou speakest with thy tongue ; so will the fire kindle in my breast, and I shall speak. I will not always keep silence ; neither will I be always chiding. I shall awake as one out sleep ;

And should my wrath for ever smoke,

Their souls must shrink beneath my yoke."

I shall add a few more words spoken in answer to man's blaming my following the commands of the Lord ; as he judged it to be foolishness, and could not be the Lord's direction. I seemed to be answered powerfully, as if the Lord had spoke to me in love and anger, that man should not direct the hand of the Almighty.

In thunder now the God the silence broke,
 And from a cloud his lofty language spoke :
 " Who, and where, art thou, O fond and presumptuous
 man,
 That by thy own weak measures mine would span?
 Undaunted, as if an equal match for me,
 Stand forth, and answer my demands of thee :
 But first, let thy original be trac'd ;
 And tell me then what mighty thing thou wast.
 When to the potent world my word gave birth,
 And fix'd my centre on the floating earth,
 Didst thou assist me with one single thought,
 Or my ideas rectify in aught ?

Declare my loving kindness to the children of men ; and
 my faithfulness and loving kindness thou shalt not keep
 back ; for my loving kindness I will never take from
 thee ; and it is impossible for man to do it. I am too
 full of majesty for man to attempt it."

These extraordinary things have been now explained
 to me.

" As she so boldly for her Master stand,
 Then now in thunder I will answer men :
 And first let thy original be trac'd,
 And tell me now, what mighty thing thou wast,
 When first I took thee from thy native dust,
 And in the garden thou alone was plac'd,
 Couldst thou brought forth the word as she hath done ?
 Or, like the woman, bear'd my only son,
 Without her aid, as she did without thine ?
 I tell you, men, the myst'ries are behind.
 As from the woman you did all proceed,
 Took from your side, man is pronounc'd the head ;
 But you must know, you are not the perfect man,
 Until your bone is join'd to you again.
 So both together must in judgment sit :
 And tell me, men, if her disputes were right,
 To say my honor I had still maintain'd,
 And plead with Satan, as she hath began :
 Then both together you shall surely know,
 I have gain'd my honor by his overthrow ;
 For if the woman stands so much my friend,
 You all shall find, I'll stand her's in the end.

If from herself this love and courage came,
 I tell you plain, she is the head of man.
 But if from me the spirit first did fall,
 I tell you plain, I am the head of all :
 And when her writings you have all went through,
 Much greater mysteries must come to your view.
 So by the woman now I will surely stand,
 As for my honor she so long contend.
 Ten days he held her with his blasphemy ;
 Ten days a hero she held out for me.
 Then of these days I turn them now to years :
 I'll prove her words, and man shall see it clear,
 That every word was true what she had spoke :
 I'll gain my honor, her words I'll never mock ;
 So if men mock them now, I'll tell them plain,
 I'll gain my honor, to destroy such men."

What you know not now you will know hereafter.
 The first is last, and the last is first. The end of all
 things are at hand ; that Satan's kingdom will be de-
 stroyed, and Satan chained down for a thousand years,
 and Christ's kingdom established upon earth. It never
 entered the heart of man, to conceive the glorious days
 that are before those that with Christ's kingdom to be
 established.

But as the dreadful thunder from the high
 Brings down the rain and then clears up the sky ;
 So must the dreadful thunder of his word
 Sound first aloud the coming of the Lord.
 Then all your swords to ploughshares you may turn,
 To plough with plenty your delightful land ;
 And all your spears for pruning hooks may be,
 To prune with pleasure your delightful trees.
 No thistles then shall hurt the reaper's hand ;
 But peace and plenty flow throughout your land.
 No prickly thorns to hurt the binder's care ;
 For God will bind in bundle ev'ry tare ;
 And all the foxes he away will take,
 That doth so spoil and hurt the tender grape ;
 For now the singing of the birds doth come,
 That turtle's voice must sound in ev'ry land ;
 But first his thunder must before him roll
 To break in pieces the most stubborn soul ;

So

So now Isaiah's words are coming near ;
 The day of vengeance I to all shall clear,
 And all shall know what I had in my heart ;
 It was on mockers for turn the dart ;
 Because by mockers I was crucified ;
 And 'twas by mockers my disciples died.
 And now observe the gospel and the law ;
 And they in sunder did Isaiah saw ;
 Then now in sunder I will break the whole,
 And back on mockers shall my vengeance fall ;
 But those that humbly for my coming wait,
 They all shall find my promises are great.
 I know the foolish virgins and the wise ;
 I know the discord that will now arise.
 Some will believe, and eager wish for me ;
 And the Desire of Nations they shall see ;
 While others mock, and will my love despise,
 And when too late, they'll wish they'd been more wise.
 This is the diff'rent conduct of mankind ;
 And different answers they shall surely find.
 The one shall find I am the sinner's friend ;
 But all despisers now I'll tell their end.
 Like Herod's fury, I shall all destroy ;
 For all my friends on earth I will enjoy.
 And here, I tell you ev'ry line goes deep.
 Lift up your eyes ; I'll save my frightened sheep.
 Though unto some it seem a pleasant dream,
 Like Jacob's sons, when I did them redeem,
 That was to free from long captivity,
 At first a pleasant dream it seem'd to be :
 But in the end, they found it was no dream ;
 Nor is it now ; for man I will redeem.

These verses were written in 1794.——Now, I must be candid with my Reader, and tell you plain, I have not been one of them that build their faith on a sandy foundation. I have been powerfully led by a Spirit invisible for 8 years past ; and though I was strongly influenced to write by it, as a Spirit invisible, and convinced in my own mind it was from God ; yet knowing Satan might come as an angel of light, made me earnest in prayer, that the Lord would be my Director, my Guide, and my Keeper ; that I might not be permitted to say, ' The Lord saith,' if he had not spoken. In
answer

answer to my prayers, I had signs set before me of what was to happen, to assure me it was of God ; that, was I to pen them all, it would fill a volume, and how true they all came. Therefore, I have not imposed upon the world with prophecies, till I was clearly convinced they was of God, and not from the Devil. The truths of the harvest I put in the hands of Ministers, for them to be judges, if it came true. The war continued, as I was told it would, in 1794, continue till we were in war with the Turks, and then our arms would be victorious, as you will see in what was answered me in prayer; that as a God, the Lord would begin like man, and make the same promise to me that Herod did to the Damsel. My petition and request was, if I had found favour in the sight of the Lord, that he would defend us from the foreign enemy, that the heathen nations might not say, "Where is now the God in whom they trusted?" that Satan might be cut off from the earth, as John the Baptist was. I shall not mention all I asked in prayer; but you will see the answer of the Spirit to it: But there are storms arising; and those that clearly discern the days that are come will shelter themselves against the storm, and screen themselves when it comes; but thousands will perish through unbelief, and many will perish through want of knowledge; but every wise man will be like Solomon, search out the mystery, to judge for themselves; but fools will judge of things they know nothing about, and stop their ears, like the deaf adder, that will not listen to the voice of the charmer, charm he never so wisely. By such I am sure to be cursed; but thus it must be to fulfil the Revelations. The Dragon was wroth with the woman and cast out floods against her; and this he will do in the hearts of men: So I may say, with David, "If Shimei curse, let him curse; for the Lord hath bidden him."—and as our Saviour said to Judas, "What thou dost, do quickly." As to my friends, I love and esteem them; and my daily prayers shall be for them. As to my enemies, I forgive and pity, knowing this must be, to fulfil

fulfil the Scripture : But they cannot hurt me ; for I am dead to the world, and the world to me. By my own Master, I must stand or fall. Deep is the mystery of my writing eight years, and keeping it sealed up, and putting it in print the new century. This is a deep type to the land, that I shall explain in my other writings. Deep is the mystery of the tree of knowledge being good and evil——I am Alpha and Omega, the beginning and the ending——the first shall be last, and the last shall be first ; so the knowledge of the evil fruit came the first, the knowledge of the good fruit must come last.

I shall add some that are mysterious at present ; but to me is easily known and the Reader will see it clear hereafter. Could you see all my writings through in one volume, you would be truly convinced it was of God ; but that I cannot take out in a twelve-month, how the Bible is all explained, and what shall happen to every nation upon earth.

I shall now add the copy of a letter that I sent to a Minister in 1796, after he had disputed with me, that the marriage of the Lamb was to take place in heaven. I said, “ No ; the marriage of the Lamb meaneth when he cometh to unite all nations, to be as one sheep under one shepherd, and Christ to be the shepherd of the whole. The Lamb’s wife meant a woman. That all these things should be revealed, and readiness was perfect obedience to all the commands of the Lord.” He seemed at a loss to believe it. I was ordered to send him the following letter :

“ Now, this to him I bid thee write :

If thou art not the bride,

Tell him to bring one that is right ;

My Gospel’s so applied.

For to the fulness cannot come,

Until the bride be found

Out of her closet she must go,

With jewels deck’d around.

For here’s the pearl of great price,

And unto thee ’tis given ;

And

And in their jewels of no use ;
 Then she shall enter heaven,
 In white appear before me there
 While you in grief will mourn ;
 And all shall know his words are true,
 For vengeance fast shall come.
 In heaven the wonder first was seen,
 And you may wonder here.
 The woman clothed with the sun
 Shall make all nations fear,
 Then let the stars begin to shine,
 And publish my decree.
 If these refuse, I'll others choose,
 Though fatal destiny
 To those that disobey their call.
 'Tis me she hath obey'd.
 The woman stands condemn'd by all.
 Was man by her misled,
 Then now by her he must come back
 That paradise will regain.
 In her I'll break the serpent's neck,
 And will set free her chain.
 She poured the ointment on my head,
 And a good work she wrought ;
 And with her tears she wash'd my face ;
 Let man deny her not ;
 For at the cross the woman stood,
 The sword went thro' her soul,
 While my Disciples saw and fled,
 And so they left me all.
 No women in the company,
 When hands on me was laid ;
 And Pilate's Wife did pity me,
 When Judas had betray'd.
 When from the grave I did arise,
 I ask'd, who there was first.
 Then let the sons of men be wise,
 If women love me best.
 Have I her life and senses spar'd
 For to assume the bride,
 Then let the sons of men beware.
 That she be not denied.
 More fatal now than Adam's fall
 'Twill happen to the man.

For in the dark the light doth shine ;
 Your eyes are dazzled here ;
 And will you shudder at the thought
 To see the mystery clear ?
 Or will you, like the Jews of old,
 Keep seals upon the tongue ?
 Or will you bribe the keepers here,
 The truth may not be known ?
 Then soon to others we appear,
 In the highway we go,
 And his command, without delay,
 I bid thee hasty do.

This publication that I have made to the world, is to convince mankind the Bible is fulfilling and near to the end ; and I must bring you to the Apostles words : *When the fullness of the time is come, God sent his Son, made of a woman, made under the law, a mystery no man can explain.* But the Reader will be ready to say, " What makest thou thyself." I answer, " I make nothing of myself. I give myself up to judgment of men ; for so it must be, to fulfil the Scripture. In ages past, men was tried and condemned for prophecies, until our Saviour and his Disciples put an end to that prosecution with man ; for prophecies have ceased in so strong a manner ever since with man, as not to bring persecution on them. Again, but be it known unto all men, if it begun with the woman at first, it must end with her at last ; and now I must stand the trial of what I say, as I am ordered to put in print. The woman in the 12th chap. of Revelations is myself, the 19th and last. Therefore, it was written by Isaiah, *Rejoice, thou Barren, that does not bear ;* and it is written, *All her children shall be taught of the Lord, and great shall be the peace upon the earth.* This chapter is hid from man's understanding, as well as all the others I have mentioned, now all men must know, the man cast the blame on the Lord for the fall ; and the Lord of life and glory beared it on the cross for man and by man. The woman must cast the blame on the serpent ; and in the end the woman must cast the blame on him ; and
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he must bear it, as the Lord of life and glory did for man. Here I must appeal to men's conscience, if the sentence is not just. When the Lord cometh to reason with man, and it is written, *I will gather them together at the Valley of Jehoshaphat, and plead with them there;* that meaneth, that he will bring all nations low together as a valley is low, and plead with them by his Spirit; and by his Spirit he will reason with man, and make plain all his Bible to their view; but although I say, it is explained to me by the Spirit, it must be judged by man, and by the truth they must be adjudged from whence it came; but all these truths cannot be put in print for the present. Little comen know what is hasting on. The dreams and visions, that was shewed me the end of 1794, and explained to me, cannot be put in print at present; neither was half of them ever shewed any man; but what I can print of my prophecies deeper I shall in my next part. But to shew my Readers how I have been led on by Ministers, from 1792 to this present day, hath taken up so much of my time in the first part, so I have given you a short account of many things; but, if faith increase in the Readers so that many are desirous of judging for themselves, the books will come much cheaper. Let no one think me vain, in believing these wonderful things are of God, and is come to me. I tell you all, it is but a mark for all men to walk by, to know the end is at hand. The records of the Bible are now fulfilling as it was first written, and revealed to a woman that do not think so high of herself, as others might think, if it had been them. Whoever thinks high of these things, let them be assured his heart was never prepared for such a calling; but to convince you, what is the shadow to me is the substance to all, I shall give you the following lines in verse.

“ If to my voice you will but hearken,
And obey my strict command,
You shall know, from what I've spoken,
This shall be a happy land.

F 2

Like

Like Jehosaphat be doing ;
 Never fight but with my word.
 Do you know what I am pursuing,
 To make all men know the Lord.
 By the heavens (I'll swear no greater)
 Mark the words I say to thee;
 I have indited every letter
 That was sent, they all shall see.
 'Tis the wood that next shall kindle,
 And I will make it for burn,
 Plain as thee didst hear the sermon,
 Full as plain shall I return.
 If the first appear'd a mystery,
 Yet the next, thou know'st was plain.
 Perfect so, I now do tell thee.
 I will make it to all men;
 For the truth shall come before them,
 And I will tell them who I am.
 By prophecies my Bible stands
 By every age was past;
 By prophecies I'll make them good,
 And prove them in the last.
 And let them be as low as thee
 Think of themselves no more,
 And put their faith as strong in me,
 Then all alike you are;
 For if one star doth now appear,
 The others soon may shine.
 The firmament fix'd it here,
 That all may know my mind.
 I said the servant was the chief,
 But not above the rest;
 Before nor after cannot be,
 But with her followers blest:
 And who they are, it shall appear,
 That like her do believe,
 And humbly stand with faith and fear,
 I will not one deceive.
 But as in order things do come,
 The heavens do shew the sign,
 To what confusion all would go,
 If I should tell my mind
 To every one as things do stand.
 Your hearts was not prepar'd.
 And would you do as she hath done,
 When I first warn'd her here?

Yo'll answer, No ; the truth is so,
 You would it not believe ;
 For higher wisdom you would shew,
 And therein be deceived
 Because your wisdom you would trust,
 And would not trust in me :
 Then sure self-wisdom must be cast,
 And think as low as she,
 That in the man was merit none
 And she had none to boast ;
 But free my promise was to all
 That in me put their trust.
 So now then come, as she hath done ;
 Believe my Bible true,
 Then now as Brides you all shall be ;
 The Bridegroom all shall know.
 Like David, first I'll be the last,
 And have more wives than he.
 And Solomon did wisdom show,
 And with them I'll agree.
 But when began it was with one,
 Was all together wed ;
 Then let my hundred wives become
 My royal palace made.
 To take you all alike, I call ;
 My hand and heart resign ;
 And now the marriage I'll read o'er
 To those that will be mine :
 Wedded to sin you all have been,
 Ever since Adam's fall ;
 And 'twas from Eve, you do believe,
 That brought it on you all :
 So one was curs'd, the rest was cast ;
 There was moreover one ;
 Then now the myst'ry comes at last,
 And so turn back again ;
 For Satan came ; the strong man arm'd
 And bolted every door,
 That scarce a virgin could be found
 That was not tainted here.
 This hath run thro' every vein,
 Till now the strong is come.
 I'll make him tremble now like Cain,
 And bring you back again
 So now, like Eve, let all believe,
 The Bridegroom is at hand ;

That all the earth I shall reprove,
 The stronger now shall stand;
 For Satan's reign hath been so strong
 With thousands he did clear;
 'Tis time for David now to lead,
 With his ten thousands clear.
 Your Mighty Counsellor, I'll begin,
 Your Advocate and Friend;
 Then I will come, your Priest and King,
 Your Brother in the end.
 Your Husband too you all shall know;
 For I shall all protect;
 And if by one you all came down,
 By one then all come back.
 Then all will be as wise as she,
 Or yet as simple here;
 Then wives alike you all shall be;
 The marriage I shall clear.


Now I shall begin with the 19th chapter of the Revelations.——After I had seen the truth of my writings come on, and my faith began to grow strong, in January 1794, I was powerfully visited with these words: "I will say to the south, Give up; and to the north, Keep not back. I will call my sons from afar, and my daughters from the ends of the earth."—I was earnest in prayer, to know the meaning, and was answered. "Knowest thou not the words of thy Saviour, *The kingdom of heaven is like unto a woman having a little leaven, which she hideth in three measures of meal, until the whole be leavened.* And now I will open to thy view the Revelations; and when thou hast leavened it, thou shalt leaven the whole lump; for, as I kept nothing from Abraham, so I keep nothing from thee; for the Lamb is come, and the Bride hath made herself ready. By thy obedience thou hast done it; and the end of all things is at hand."——These words threw me in a flood of tears. I put down my pen, and was silent. I thought it too high for me, and would not write it: But I was answered, "The marriage of the Lamb meaneth the uniting of all nations together. As marriage unites two together, so the marriage of the Lamb unites all together, to be as sheep under one shepherd;

herd ; and Christ to be the shepherd of the whole. By the Lamb's Wife was meant a Woman, that all this should be revealed to ; and she should be in perfect obedience to all the commands of the Lord. Readiness is obedience ; and for thee to conceal these things would be as wrong, as it would be in Mary to conceal the nativity of Christ, for fear men should think it was pride and vain-glory in her. Fear not the judgments of men. The Lord is thy judge, and knows thy heart. To conceal the secrets of a king is honourable ; but to conceal the secrets of the Lord is sinful, for the Lord will never reveal to man what he thinks proper to conceal to himself " ——— These arguments made me pen them, unworthy as I am to receive them. But, knowing it is not our merits, but Christ's mercies, that we are what we are, I was answered. " None is before, nor after another ; none is greater nor less than another ; but he that is greatest amongst you let him be your minister ; he that is chiefest amongst you shall be a servant to you all. " — Deep and weighty reasons were assigned to me, why I had gone through so strange and singular a life, as my Readers will see hereafter. Then was explained to me the 7th chapter of our Saviour in the Mount—*The winds blew, and the storms descended, and it fell not, for it was founded on a rock ; but he that built on the sand, the storms came, and the wind blew, and it fell, and great was the fall thereof.* The meaning of these words is, " The powers of darkness that hath strongly assaulted thee, and all the powerful persuasion of thy friends that hath tried to prevent thee : But thy faith fell not ; for it was founded on the Rock of ages ; and the words of our Saviour shall be made manifest in thee and by thee : But those that build in the sand, are those that build in their own wisdom ; and when the winds blow, and the storms descend, (that is, the truth of all come upon them) their wisdom will fall, and great will be the fall thereof, for man's wisdom will all fall together "

When I had written these things, I was reading, one Sunday, in the Bible, the 20th chapter of Revelations,
Come

Come hither, and I will shew thee the Bride, the Lamb's Wife; and he carried me away in the spirit unto a great high mountain, where I saw the New Jerusalem ascending out of heaven. Hearing these words, I blushed, though alone by myself, and began to doubt by what spirit I had written, or what I had believed. I went up, and was earnest in prayer, and was answered, "Thou wast in the spirit, when thou sawest the New Jerusalem ascending, with all the host of heaven; and thou wast on a high mountain, where John saw the Spirit. The Spirit is the Spirit of God, that hath visited thee. What do they make of the Spirit and the Bride? What do they make of their Bibles?"——But the explanation of these chapters I shall defer to a future publication.

END OF PART FIRST.

 In my Second Part, I shall acquaint the Reader with what was explained to me, twelve Sundays, from Michaelmas to Christmas 1794.—I was ordered to fast eleven Sundays, and the Lord would send me strength from the sanctuary. I went from the sacrament to my chamber, and different things were explained to me every Sunday—the type of ringing the bells for prayers in different parishes, some at seven o'clock, some at eight, at nine, at ten, and at eleven—the one o'clock bell in the afternoon, at all parishes, a great type for all lands—the meaning of the seven stars—of the ten leprous men—why David was a man after God's own heart—the type of Herod's destroying the children—the meaning of circumcision—the second chapter of Joel explained—Athanasius's Creed explained—the type of the two candlesticks at the altar—and what our Saviour meant, when he said, As the days of Noah and Lot were, so shall the coming of the Son of Man be—then follow the dreams and visions, that were shewn me in the 12 days of Christmas 1794, and how they were explained, and many more strange things, which I shall publish; for there is nothing hid but shall be made known; what hath been done in the secret chamber shall now be revealed on the house top.

The Strange Effects of Faith.

SECOND PART.

I MUST beg to assign some reasons, why my writings are spoken so much in verse. Verse is an addition to words, and so is mine to the Bible: Verse gives an echo, and it is the voice of the Lord echoing back to man. Consider how many were the songs of Solomon, and mine is indited by a greater than Solomon.

I shall commence this part with the mystery of the Fall, and how it was explained.

Over the earth the darkness it is gone,
Nothing but darkness in the sons of men;
And how my bible will they all explain,
For all dark sayings to be brought to light?
I say the bible's cover'd from men's sight,
Left to men's wisdom simply to explain,
And by men's wisdom simply it is done.
But now I ask thee, are men's judgments true?
And now I'll bring it plainer to thy view:
As all men differ in their writings here,
Bring me the man that shews his judgment clear,
That all gainsayers he can now confound;
There's not that man stands on the earthly ground.

G

Then

Then in judgment men don't all agree,
 My sealed jury still must sealed be,
 And by the twelve men they must give it up,
 I'll chuse another if that any drop.
 The mighty counsellor now I'll surely be,
 The prince of peace that ev'ry one shall see;
 And when my kingdom doth begin to reign,
 And then my bible I will soon explain:
 A stone of stumbling it hath always been,
 Rock of defence I say is coming on.
 The temple-gate I'll now throw open wide,
 And with the jewels will adorn the bride;
 For as a bridegroom doth his bride prepare
 With costly jewels, whom he doth adore,
 So with all things I now will furnish thee,
 Out of thy chamber-decked thou shalt be;
 As in thy closet thou'rt directed there,
 Bring forth thy jewels I do bid thee wear;
 They say thou'rt black, but yet thy jewels fair.
 This is the bride I said before I'd chuse,
 All black, but comely, let them hear the news.
 As thou enquir'st the perfect way to know,
 Deeper and deeper shall my spirit go.
 In the beginning surely was my word,
 To make man happy, perfect like his Lord;
 In my own image I created man,
 But little lower than the angels then;
 Lord of the earth I surely did him make,
 And ev'ry living creature for his sake;
 And as alone he was not happy there,
 I made the woman to complete it here,
 That they in earthly blessings might abound,
 And to posterity it might resound.
 But then the tempter soon did find the way
 Their peace and happiness for to betray,
 So that the ground was cursed for man's sake,
 Because that he my covenant did break.
 Firm as the heav'ns my promise ever stood,
 I did make all things, and pronounc'd them good,
 And in the first place gave them all to man;
 But now the other mystery comes on.
 Because on Adam I did cast a sleep,
 I tell thee now the mystery lies deep,
 When he awoke, and saw the woman there,
 He was amaz'd, complete his earthly care,
 Or yet I say complete his earthly bliss,
 And at that time a perfect paradise.
 But now I tell thee that thy pen goes deep,
 Close to the woman did the serpent creep,

Advantage

Advantage of her weakness he did take,
 Therefore in her I'll break the serpent's neck.
 When I the helpmate did for man prepare,
 (Go back to Edom, and you'll find it here,
 For full as sleepy are the sons of man)
 This was the way the helpmate first began,
 For in the garden she did stand alone,
 And now the other mystery comes on.
 Out of his sleep I did the man awake;
 He saw the woman and with joy partake;
 He call'd her woman, as she came from man,
 When joy increas'd the sorrows soon came on,
 Because the tempter he was studying then
 How to destroy the happy sons of men;
 His dark contrivance it did lay in hell,
 Against the woman did his malice swell,
 And man he envy'd for the woman's sake,
 Resolv'd by arts his happiness to break.
 Then as a serpent did to her appear,
 He knew a man would surely frighten her;
 Then as a coward he did first begin,
 And so he surely did in heav'n the same;
 Because his malice rose against the Son;
 But as his malice rose against those two,
 I'll in the woman all my wonders do.
 Are your ways equal now, ye sons of men,
 For to condemn the thing that I have done?
 Was not the woman simply left alone,
 When subtilly the pois'nous serpent come?
 And by her weakness she was soon betray'd,
 'Tis just in her that I shou'd break his head.
 Did man *refuse* to take the fruit she gave,
 Or justify her how she was deceiv'd?
 No---but upon her he did cast the blame.
 Bring forth your arguments ye sons of men,
 As by your wisdom you can never see
 Why in the woman ev'ry truth should be.
 Had you ne'er stoop'd to eat the fruit at first,
 You never shou'd have stooped at the last.
 But now my flock I'll lead them by a child,
 Till all like lambs are brought into my fold,
 And then my kingdom shall begin to reign,
 But deeper mysteries I shall soon explain;
 For as in hell the arts did first begin
 To blast the pleasures that were coming on,
 So now in heav'n I say it is the same;
 I see men's sorrows daily to increase,
 I'll change the scenes and bring to perfect peace;
 But yet my thunder must before me roll,

To break in pieces the most stubborn soul.
 From Cain and Abel I shall next go on,
 For to explain the further fall of man,
 And then the mountain in the balance comes.
 The little hills I weigh'd them in the scale,
 And perfectly explain'd the woman's fall;
 But now from Cain and Abel let you see
 How soon the man like satan came to be,
 For then the tempter did like fury come,
 More like a lion, when he tempted man:
 For when the shepherd he did first appear,
 The tiller of the ground laid vengeance there;
 So the poor sheep were simply left alone,
 Their shepherd murder'd by his brother's hand;
 The tiller of the ground was fled away;
 Think on the horror that comes in one day;
 Pour out his vengeance on the sons of men.
 Now to men's conscience I will all appeal,
 If he'd not make this world a perfect hell.
 By the short time he did begin to reign,
 Fast as the light'ning did his fury run,
 Pour out his fury on the sons of men.
 What anguish must the parents now endure,
 No friend to comfort but their souls despair!
 This in my heart I surely felt for man,
 Repent myself I ever did him form,
 And griev'd my spirit to the very heart,
 But for mine honor it could not depart,
 Because that Satan did my promise claim;
 Then now be wise, ye all ye sons of men;
 My promise great is turn'd the other way,
 To those that will but my commands obey.

Here follows what was unintentionally omitted in Part the First.

The words that were said to me, that the Lord
 would begin like man, and make the same promise
 to me as Herod did to the damsel, *whatever I ask,*
to the half of my kingdom, should be given to me;
 my petition was, that satan may be cast down,
 Christ's kingdom established, our land delivered
 from the hands of our enemies, and all nations
 brought in.

Now thou say'st thyself hast ended,
 Now I answer, so shall it be;
 For this nation I'll defend it
 From the foreign enemy.

Think

Think upon thy first amusing,
 Why is't thou art stumbled now?
 Was it not too great a spirit
 To the Romish bands to bow?
 For I will have a strong army,
 Jews and Gentiles shall agree,
 And my spirit goes before them,
 I will gain the victory.
 Tho' I may awhile defer it,
 Yet I'll not with thee give o'er;
 Why's thy mind so greatly puzzled?
 I shall face the foes once more.
 All man's rights I am renewing;
 Can this give a just offence?
 Those that glory'd in my ruin,
 Now's the time I'll recompence.
 For my servants I'll awaken,
 And their hearts I'll fill with love;
 They shall find they're not forsaken
 By their heav'nly Lord above.
 In heav'n the armour's now preparing
 That my soldiers they shall wear;
 But the breast-plate goes before them,
 They have nothing now to fear.
 When my sword begins to glitter,
 And I'll put it in their hand,
 They shall hear the words I'll utter,
 When I give them my command.
 Now be strong, and stand courageous,
 You have nothing for to fear,
 But remember Herod's promise
 To the damsel he did swear:
 To the half of all my kingdom
 I will freely give to thee;
 All the words that thou hast spoken
 For this nation, so shall be.
 By thy questions and thy answers
 Thou hast pleased me so well,
 That I'll now stand by my servants,
 And assuage the wrath of hell.
 For to conqu'ring now I'll conquer
 All the bloody whores of Rome,
 All their gods of gold and silver,
 Every one, I will pull down.
 For the protestant profession,
 Which I ever did adore,
 I will now awake this nation
 For to love me evermore.

When

When they're in the field of battle,
 Then my thunder it shall roll ;
 When the roaring guns do rattle,
 I will sound from pole to pole.
 Then I'll shout before my army,
 They have nothing for to fear,
 For my glory goes before them,
 Their deliv'rance then draws near.
 Tho' this while I have kept silence,
 That their folly they may see,
 Trusting to their combin'd armies,
 And they did not trust in me.
 Men they'll find are false and treach'rous,
 There can no trust be put in man.
 What is it that makes thee silent,
 And for to put down thy pen.
 Am I not the King of Glory ?
 And they seiz'd my royal grace,
 And my person they attended
 To a much securer place.
 What is it that doth thee puzzle ?
 Was't not in Gethsemane ?
 Why dost thou so strangely wonder ?
 There the soldiers seized me.
 With swords and staves they did surround me,
 And that all of them shall see ;
 While my soldiers observ'd silence,
 Peter drew the sword for me.
 But I'll reason now no longer,
 But come on to Calvary ;
 All my friends were mov'd with pity,
 While my foes were satisfy'd.
 So it was, when on mount Calv'ry
 I for man my life laid down ;
 But I'll come again in glory
 As a lamb that's newly slain.
 I have answer'd thy petition,
 But thou'lt say that is not all ;
 In the Scriptures thou may'st read it,
 Satan doth like light'ning fall.
 What have I to answer farther ?
 Ev'ry nation to call in ;
 Th' heav'nly pillars shall be shaken.
 What is it confus'th thy mind ?
 At the time the earth shall tremble,
 And the bridegroom's voice thou'lt hear,
 Thou may'st end and go no farther,
 At that time thou'lt not be here :

But

But thy sons and daughters standing
 On this very spot will be ;
 And the days that they have long'd for,
 With rapt'rous joys they then will see.

Nov. 1794, I dreamt I was at a door, and saw the moon shine very bright. I likewise saw a whole train of men in long cloaks, riding softly through the air ; soon after I saw the whole heavens full of men, riding swiftly after them ; those that were before began to move their pace, when they saw the others come so swift after them. The whole heavens were covered with men, and one man rode through all the ranks towards me. I thought others beheld it as well as myself, and said they never saw such sight in their lives ; but I said that I had, before the war broke out, and then awoke. This Dream was answered me in the following manner.

Then now this dream I'll answer unto thee :
 The train of men, in their long cloaks to be,
 At first appear'd, and slowly on to move,
 So slowly on, that thou didst stand and gaze.
 Soon after that appear'd as many more,
 Or twice the number that did first appear ;
 In haste they rode, the armies they were full,
 'The heavens cover'd, and thou could'st not tell
 Who was the man that cross'd the ranks all through,
 And rode so very hasty to thy view.
 Then now the myst'ry I to thee shall show :
 The armies that did first ride on so slow,
 Display the dulness of mankind below ;
 'Their cloaks do cover, and no danger's near
 Their passing softly through the very air ;
 But no foundation have they there to stand,
 For quickly after come the hasty train ;
 'They mov'd their pace when dangers did appear.
 So will it be with all the sons of men,
 'They'll move their pace when dangers do come on.
 But as a man rode hasty on to thee,
 The man of God I say 'twill surely be ;
 And know, these dangers they are nigh at hand,
 And therefore to thee he will surely come,
 For all these visions will be in the land ;

Because

Because the wars most dreadful will abound,
 And in this land you'll hear the dreadful sound ;
 They are preparing, yet it is but slow,
 What's coming on I say they do not know ;
 Their cloaks do cover, for they trust in man,
 And on the Lord they do not all depend ;
 But on the Lord they surely all must lean,
 If ere my army comes to join with them ;
 And then their work it will be done in haste,
 Consider well my army rode so fast.
 This was thy dream, that slowly came at first,
 But in the end the army was in haste.

I judged the substance past, but it is said to me,
 the substance is to follow.

I now shall give account of the Seven Stars,
 which were explained to me in the following man-
 ner. They were the seven mysteries of God : The
 first was, when he made man ; the second, when
 he made the woman ; the third, the promise of re-
 demption ; the fourth, the Angel appearing to the
 Virgin Mary ; the fifth, Christ's birth ; the sixth,
 Christ's death ; the 7th, his revealing the secrets to
 a woman, as one standing alone.

For as a sparrow on the house,
 Thou say'st thou stand'st alone,
 And with thee to assisting oft,
 The Lord well know'th thou'st none.
 With Adam first this was the cause,
 For he did stand alone,
 And with him to assisting oft,
 The Lord well knew he'd none.
 A helpmate then he did prepare,
 Bone of his bone to be ;
 When he awoke, and found her there,
 Apper'd a mystery.
 When by the fall he was seduc'd,
 And out of Edom sent,
 He saw his follies when too late,
 Yet he did sore repent.
 But this repentance was in vain,
 The fatal die was cast ;
 And he no pardon cou'd obtain,
 For all his joys were blast.
 But here's another mystery
 I shall not long conceal,

For

For the Messiah promis'd then
 His deadly wounds to heal.
 But how it then should be perform'd,
 Adam he did not know;
 His days were spent in sorrow great,
 His sons brought on his wo.
 From age to age it was conceal'd
 How this should be perform'd,
 Until the Angel did appear
 And did the Virgin warn,
 The Holy Ghost should on her come,
 The pow'r of the Most High
 Should over-shadow from above,
 Appear'd a mystery.
 Tho' all the Prophets prophesy'd
 This thing should surely be,
 But in what manner was not clear,
 Appear'd a mystery
 Unto the unbelieving Jews,
 When Christ, their king, was born;
 Therefore they all despised him,
 And did receive with scorn.
 But when he in the temple came,
 Simeon the child did know,
 For God had warned him before,
 And he did find it so:
 The manner he should be brought in,
 The very day and hour;
 And when he saw the babe appear,
 He felt the Saviour's pow'r.
 Therefore with raptures he was fill'd
 To see the holy child,
 But yet from him it was conceal'd
 How they his life beguil'd.
 But here's another mystery
 That I shall not conceal,
 That when he dy'd upon the cross
 He did the nations heal.
 Now think upon his dying words,
 "'Tis finish'd," he did cry;
 But what was finish'd at that time
 Appears a mystery.
 Now to the Prophet thou must turn
 To discern the mystery;
 Oh! thou desire of nations, come,
 Is now fulfill'd in thee.
 What is it now confus'th thy head,
 Or why thy pen put down?

Hast thou not weary'd heav'n with pray'rs,
 These truths might be made known?
 Then at what art thou stumbled now,
 For thou these truths hast penn'd?
 For thou hast weary'd heav'n with pray'rs
 To God's belovéd Son;
 That he will come and intercede
 His servants' wounds to heal.
 And chain down satan in his place
 That doth my servants foil.
 Didst thou not come to me in pray'r
 When threat'nings were apply'd?
 Had I been there, like Mary spoke,
 My brother had not dy'd.
 But here the words do puzzle thee,
 As thou said'st they'd obey
 If I wou'd let them know my will,
 My servants cannot stay:
 Then now the meaning is the same,
 For if they do obey,
 They sure shall live for evermore,
 And that's most certainly.
 Now thou hast ended with the sixth,
 The seventh I'll begin,
 That doth appear a mystery
 Unto the sons of men.
 As all these words do verify,
 How can this thing ere be,
 That all the secrets of the Lord
 Shall be reveal'd to thee.
 Yet so they'll find it certain is,
 The truth I'll make so clear,
 I'll leave no room for man to doubt,
 When I have ended here:
 For then they'll find the little lump
 Shall surely lump a leaven,
 And they shall find a single star
 Is joined to the seven.
 But do not think I've ended here,
 Or thou thy work hast done,
 For all the myst'ries of the stars
 They are not yet made known.
 Now back to Adam thou must go,
 For he was sure the first,
 And when the whole thou hast pass'd through,
 Thyself must be the last.
 If thou bear'st record of thyself,
 They'll say that is not true;

The servant is not greater sure,
 Nor can his words be so.
 For if thy master was deny'd
 By his own chosen race,
 How can thy words be ere apply'd
 In these dark evil days?
 When unbelief so much abounds,
 Faith on the earth there's none;
 Like Abraham's let their faith be try'd,
 Who offer'd up his son.
 Where is the man that would obey,
 The sacrifice prepare;
 It surely is not God's command;
 His faith would stagger there.
 And yet they say there's but one faith,
 The faithful that must be;
 So strong a faith on earth there's not,
 As I have found in thee.
 Thy faith is to the utmost try'd
 By men and devils here;
 But when my promise is apply'd,
 It keeps thee from despair.
 And tho' I've put thee off so long,
 Yet still thou dost obey,
 Thinking my word I shall perform,
 Tho' I so long delay.
 This is the language of thy heart,
 That from my written word,
 Declareth none shall be deceiv'd
 That trusteth in the Lord.
 So shall it surely be to thee,
 Thou shalt not be deceiv'd,
 Because I know thy inmost soul
 How strong thou dost believe.
 Tho' some have laugh'd thee to scorn,
 And others did thee blame,
 Thy steadfast heart doth still obey,
 And thou art still the same.
 Therefore I'll own thee for the bride,
 Thou art the ev'ning star,
 By thy appearance all shall know
 That night is coming near.
 The morning star is gone and past,
 The sun his course hath run,
 The ev'ning star doth now appear,
 And night is coming on.
 Then in the night the stars will shine,
 And in the midst there's sev'n,

Which never shall divided be,
 Until the whole are leaven'd.
 As was the first, so is the last,
 For Adam stood alone,
 His helpmate did not strengthen him,
 But surely pull'd him down.
 So wou'd thy friends have done by thee
 If thou hadst them obey'd,
 But now the woman's conq'ring seed
 Shall break the serpent's head.

One night I dreamed I was on a high place, and there were two roads in it, and two waggons going before me ; one of them was so heavy laden, that the weight of it broke down the path, and the high hills were thrown down to the bottom. I thought I had a waggon heavy laden myself, and was going on the same hill in another path ; but when I saw the waggon before me was gone to the bottom, I was afraid ; but the horses coming fast after me, I was forced to go on with my waggon, but cannot tell how I came down the hill, only remember that the other path was brought from a high hill to a low valley, and the wheel-ruts washed away.

Then now this dream that thou hast read to me,
 I'll answer every single line to thee.
 The first thou saw'st it is gone before,
 Bow down in prison by the human pow'r.
 But now I tell thee that thy pen goes deep,
 Thou saw'st the ground did with the waggons sink,
 Till the high mountains they did then come low,
 Deep was the vision I to thee did show.
 So now I tell thee it shall sure come on,
 Because my anger doth like fury burn,
 Against the stubborn harden'd sons of men ;
 And like the waggons I shall crush them down.
 Therefore the waggon's lading now for thee,
 Thou must go on, and canst not now delay ;
 The horses close will surely on thee come,
 It is my spirit for to press thee on.
 Thou knowest how that Brothers is before,
 Which is the reason thou dost look and fear :
 But by his weight the whole it was pull'd down,
 I know my prophet's in a prison bound,
 And in their hearts there's few for him doth feel,

I'll

I'll break mankind as he did by the wheel.
 It was his weight that shook the earth all through,
 Deep is the vision brought unto thy view.
 But to thy own dream---thou hast sure forgot
 Whether the waggon broke the ground or not :
 No, no, I tell thee 'tis conceal'd from thee,
 Thou must go on, and I will guide the way.
 The sons of men will pull my vengeance down,
 For saint and sinner now do bring it on ;
 I say they're sickly as they are lukewarm.

All lands are in darkness at present ; but as I know the end of all things are at hand, and it is as clear as the noon-day's sun that the Bible is fulfilling, that all hath happened together, I shall now give my readers the meaning of our Saviour's words, when he said, " As the days of " Noah and Lot, so shall the coming of the Son " of Man be." In the days of Noah they were full of unbelief, and in the days of Lot the same, and so they are now ; but the substance of the days of Noah is in Genesis, chap. vi. where it is written, " It repented the Lord that he had made man;" not that the Lord repented that he had made man. Here is a mystery that men do not discern. And the Lord said, " I will destroy man, whom I " have created, from the face of the earth, both " man and beast ;" for it grieved him to the heart that he had made man. But was man destroyed ? You must answer, no. Noah was not destroyed, nor his sons, and by them the world was again increased to as large a number as before. Then here is a mystery beyond the head of human comprehension, which I never discerned, and of myself cannot explain, nor can any man by learning ; for in this mystery, man was preserved in a wonderful manner : though it giveth room for men to say, the Lord did not do as he said ; as they feared to give their God the lie, but was it man they would. Now I will throw open my Bible to men. It re-
pented

pented the Lord that he had made man so subject to the arts of Satan, and that he had given him such power over man ; and therefore he caused the ark to be erected, for the preservation of man in the great and terrible day of the Lord. Now man was so far from being destroyed, that the Lord caused an astonishing building, for the reception of man and beast, whom he said he would destroy. Yet in this extraordinary manner were man and beast preserved. The Lord was grieved to the heart to see how the powers of darkness were working man's destruction ; but as the deluge overthrew the workers of iniquity, so shall the deluge overthrow the powers of darkness, for that is the man the Lord will destroy. It came first by water, but now it will be by blood. For as the ark was made to preserve man, so shall the ark of the New Covenant preserve man at last ; but it will not preserve those that do not believe in Christ, as the full redemption for man. Now it is said of all beasts that were preserved, they should come to the ark of Noah ; so all that will be now preserved, must come to the ark of the New Covenant, and call to their remembrance the words of the Gospel, wherein our Saviour assureth them of their full redemption in his blood, and sheweth the signs that were set before them to lift up their heads, for their redemption draweth near : that meaneth a full redemption in the blood of Christ. Now those that believe as Noah did, the man whom he created will be destroyed : that meaneth, the whole world will undergo a great change ; and the sword, like the deluge, will go over the land, till it doth destroy both man and beast, that do not come to Christ, and believe in him for full redemption ; but those that do believe in him, as the Saviour of mankind, will be preserved as Noah was in the ark, when the man of sin will be cut off from

from the face of the earth, and that is the devil. The Lord created all things in heaven and earth; the heavens he created for his throne, the earth for man, and hell for fallen angels; and these must all center, when Christ cometh to preserve man, as he did Noah, and lay the axe to the root, which root is the devil, and he is the root of every evil; for it is said to me, that what I have been ordered to do by sealing up of man, is a much greater preservation for man than Noah's ark was. Now marvel not; the devil was called man, when he called the Prince of Glory, *very God and very man*, because he took man's nature upon him; and so was the devil, *very man and very devil*, when he entered into the heart of Judas. This I shall explain more clearly at another time; but this is a clear type of the last days, and those days are nigh at hand. The earth was never made for fallen angels, nor for the man of sin; therefore be assured he will be destroyed from off the face of the earth. This is what our Saviour meant by saying, "As the days of Noah, so will the coming of the Son of Man be." I shall next come to the days of Lot, and show you what our Saviour meant by that; but now I shall come to Sodom and Gomorrah. The sins of Sodom was man with man, and this is the type of men and devils; for as he entered into the heart of Judas, so he entereth into the heart of man; and as he did into the herd of swine, and they ran violently down the steep, and were choaked in the sand; and so will many now, that are so closely joined with the devil as the Sodomites were with each other. This is a type of the last days. In every age of the world men have committed the sin with men, when they use violence one against another; and this was done, when they destroyed the Prophets, and crucified the Lord of Life; and this you must consider was not done, before the devil entered

entered into the heart of Judas, and therefore our Saviour said, "it should be more tolerable for Sodom and Gomorrah, in the day of judgment, than for them;" for they declared their sins of Sodom, and hid them not; wo unto their souls! but these sins of cruelty will never be committed, without man being as closely united with the devil as the Sodomites were to each other. And now the time draweth near, that such men will be destroyed as Sodom was; for as the Angels came to Lot in disguise, and Lot judged them men; so the Angels of the Lord are come, to warn all men the night is far spent, and the day is at hand, that all these things will be fulfilled; and those that believe, like Lot, will be preserved as he was, when the fire of the Lord's anger will consume the others. For you are to consider, it is written in Isaiah, "the day of vengeance was in his heart;" and our Saviour said, "offences must first arise, "but wo unto the land because of offences." Persecutions I know will arise, and all will come, as it was said of Sodom and Gomorrah, men with men, and women with women. Now in every age of the world the sin of Sodom has been committed, by killing of the Prophets, crucifying our Saviour, putting the Apostles to death; and since those days the martyrs have suffered by the same sin. Men and devils were united against the holy laws of God; as there's were temporal, so all their sins of persecution were spiritual: for he that was born after the flesh, persecuted him that was born after the spirit; and this hath been done by men in every age of the world. But now the spirit of prophesy is given to a woman, there will be many women that are in heart and life joined to the powers of darkness, joined together in persecution against the woman; men will join with men, and women will join with women, in persecution, that do not believe,

lieve, to persecute those that do believe, 'till the anger of the Lord be kindled to destroy them. So it will end like the days of Noah and Lot. But was you to suppose it to be as the days of Noah and Lot, you must say there will remain but one just man upon earth, and the greatest part of the world must be Sodomites : But that will not be the case ; for when the sin of persecution abounds, grace will much more abound.

I know the things that I have published are hard to be understood, and full as hard to be believed, which makes some marvel at them, and cast various constructions upon them. Some say, they see no prophecies in them; others, that it is from the devil; whilst some attribute it to fallen angels, and others conceive it as from myself alone, asserting that all my foreknowledge is drawn from the Bible, and that I am out of my senses. I shall answer every one according to their different words.

Those that see no prophecies in them, do not understand what they read, the book is full of prophecies throughout ; the letters I sent to the ministers, and what was written in 1792, is deep of prophecy, and speaketh of all nations in distress and war : the shadow is begun, and the substance is hastening on ; but I cannot make the blind to see, 'till it please the Lord to reveal to them the truth ; and if they cannot see it no other way, the Lord will open their eyes by the truth.

Now I shall answer those who say it is from the devil. If satan is divided against himself, how then can his kingdom stand? And how came satan to know in 1792 what the Lord would do upon the earth, when it is concealed from the angels, in heaven, 'till the Lord is pleased to disclose it to them, and to send them down to warn mankind thereof. But if I, by the spirit of the devil, am become a true

I. believer

believer in Christ, by what spirit is the world become unbelievers in the gospel of Christ and their Bibles? believing that their Bibles will never be fulfilled in any other way than their judgments point out, and that is no way at all. For while one is inclined to this way, and another is inclined to that, no man's judgment can be true; so it is impossible to fulfil the Bible to the judgments of men, and therefore it must be fulfilled to the judgments of God. But where is the man that knows his decrees? For it is written by the Prophets, "in the latter days the Lord will do marvellous things amongst them; the wisdom of the wise men shall perish, the understanding of the prudent men shall be hid:" then how can men tell how to fulfil their Bibles, seeing their understandings are hid. Who by searching can find out God? or who can find out the Almighty to perfection? Yet the world is led to believe they can, from their knowledge and learning, find out the mysteries of the Bible, which no man can maintain by arguments: their Bible is true, if they have wisdom to find it out. Now I ask mankind, by what spirit they are led to believe things contrary to the Bible, and say I am led to believe the Scriptures, consistent with the truth thereof, by the spirit of the devil? May not he that sitteth in the heavens laugh, to hear the folly of mankind, whom the Lord hath pronounced dead as to every knowledge and perfection of him, say he is alive to all the knowledge of God, contrary to the written word of God, which the different opinions of mankind verifieth and proveth. So let God be true, and every man a liar, who saith he can fulfil his Bible by learning; and let those who say I am led by the devil, prove it by the word of God, if they can, and I will give it up.

Now I shall answer those who say, it is from fallen angels, who wish to gain themselves in favor

vor with God. This to me is as great an error as the former, for then the division must have taken place in hell already. But can fallen angels, after rebelling against God in heaven, and, joining with the devil, work in the hearts of men upon earth to break the commands of God, ever think to gain themselves in favour with God again? This to me is unlikely in the first place; in the second more unlikely; to think by mocking of God, by coming as an angel of light, pretending he is the maker and judge of all men, and that all power in heaven, earth, and hell is his, should ever gain him in favour with God: I say, this appears so improbable to me, that if the fallen angels think it, they must have lost their senses as well as their glory. I conceive, therefore, those thoughts to be the production of a weaker head than mine, to judge the spirit came from God, for I cannot build my faith upon no such sandy foundation.

Now I shall answer those who say, I am, or shall be, out of my senses. This I grant is true; for out of my senses proceed all my writings; and so far from any sense or knowledge I have of myself, so high as the heavens are above the earth, and how much farther they will go, I cannot tell; but this I know, they are gone so far, they never will come back to the senses of men, while they are of so many different opinions. No judge will give up his cause to a divided jury, and I must be no judge of my own cause, if I gave it up to a divided people: For the first minister I ever spoke to on the subject said, it was from God; the second, that it was from the devil; the third minister said, the latter gentleman had not shewn his sense in what he had spoken; the fourth declared, that it was not from the devil, and if not of God, it was of myself; other ministers said, it was the disorder of a confused brain, and this disorder had so increased over the land, that every one felt the fatal

effects thereof; and I feel it to my sorrow, for the truth of all my writings lies before me, and I know I must go through evil report and through good report, through honour and through dishonour, as counted a fool, yet making some wise; the bees gather honey from the bitterest herbs; and those whose minds go deep, will get wisdom from my foolishness, should it prove from the devil, as some insinuate; but if of God, as I judge it is, it will strengthen their faith to stand in the evil day, and give them courage and faith to stand against all the wiles of the devil; for it is by faith ye must be saved. I have already told you, and I now again tell you, the end of all things is at hand, by which is meant, that satan's kingdom is to be destroyed, that all nations will be called in, the fulfilment of the Gentiles, and the calling in of the Jews.

Now I will answer those who say, if my writings are not of God, they are blasphemy. I grant it, and give credit to their wisdom; for it is written, *Wo unto them that say, the Lord saith, when he hath not spoken; but he that hath my word, let him speak my word faithfully, saith the Lord.* Heaven is my witness, I have spoken it faithful in all I have written; but as our Saviour saith, *The wind bloweth where it listeth, and ye hear the sound thereof, but cannot tell from whence it cometh, or whither it goeth, so is every one that is born of the spirit, and perfect.* It hath been often so to me, nor can I tell from whence it cometh, or whither it goeth, but judge the spirit of God, from the truths of my writings, and the manner they are spoken, yet leave the world to enjoy their opinion, and I to enjoy mine, 'till the truth is proved, which it certainly will; for when the public have passed their judgment on them, then will the Lord convince them, whose judgment was right, and whose was wrong.

Now

Now I shall answer those who say, it is presumptuous blasphemy. And this is the greatest presumption man can speak, to say he knoweth 'tis blasphemy : for he must judge himself more than man, and have a high opinion of his own wisdom, who will take upon him to assert, he knoweth 'tis not of God, but presumptuous blasphemy of myself. Let that man or woman make my writings false, which with all their boasted wisdom they cannot do, for I have now before me writings for years past, will prove the truth of my words ; and were what I have by me in print, predicting what is hastening on, and which a few years, perhaps one only, will fulfil, men would be convinced of the truth, that all cometh as I foretelleth. And what a proud, conceited fool must I be, to say of myself, I have more knowledge than the learned, and can tell them better than they know from my own wisdom. Shall I say I know it from philosophy, and do not understand one planet ? Shall I say I know it from divinity, and never studied the Bible in my life, no further than I thought necessary for my own salvation ? Shall I say I know it from other men's works, when I put no belief in any man's judgment but the Prophets and Apostles, and those who were inspired by the Lord ? Shall I say I had the spirit of wisdom given me, when I never had any talents to boast of in my life, and was considered by all my worthy wise brothers and sisters the simplest of my father's house ? And I always deemed myself the same ; but the Lord hath chosen the weak foolish things of this world, to confound the great and mighty.

I must intreat my charitable christian readers to keep my first books by them, till they see the end of the ten years, mentioned therein (page 37) which was turned to the ten days in page 34 ; this was in 1792, and the ten years will elapse in 1802 ; so they cannot judge clearly of my prophecies till they
do

do see the ten years fulfilled, when it will be evident to them. The reasons assigned to me for putting it in print the beginning of the century is, the hand of the Lord will be close after to fulfil them. Very extraordinary and strange events will take place in two years, and more extraordinary in four ; but if fatal events, it is unbelief will bring them on ; for I now tell all men, that peace and plenty, love and harmony, will never abound in our land, until men are wishing for Christ's kingdom to be established, then the Lord will begin to change our scene of sorrow into happiness, which you will see in page 51, on the fall of man. A few years will convince ye of the truth of my writings : the shadow is past, the substance is hastening on ; weigh deep the lines that follow the fall of man. But some will say, can such a promise be made to a woman ? I grant it mysterious to be believed ; yet remember the first promise that was made to the woman, and then you will not marvel it should be the last. Consider how great was the promise made to Abraham, that in his obedience all the earth should be blessed ; and though that promise is not yet fulfilled, I am of opinion it certainly will : But will you say it ever was fulfilled ? then I answer, it was in an age before I was born, and in an age I never read of.

I shall now answer those who say, I go on as my mind is deranged. I grant it ; and so did all the Prophets of old. Their minds were so deranged, that Noah was judged an old fool, and Lot the same. I should fill my book with how the Prophets were judged deranged, if I was to enter into the list of them. But the deranged senses of the Prophets and the Apostles, and the words of our Saviour, have so far deranged my senses, as to believe in them. How must Noah's senses be deranged, when he found no man believed him ? yet he persevered to go into the ark. And what
strong

strong infusion must take place in his head, when the heavens gathered blackness, and those whom he now judged his building the ark the strange effects of faith, found it the fatal effects of faith. And how must Lot's senses be deranged, when he saw the strange effects of his faith, being judged by his own sons an old fool, become the fatal effects of unbelief to those who mocked him, when they saw the fire come down from heaven? How must his senses be then deranged, when he saw his mockers destroyed? And how must my senses now be deranged, when I see the strange effects of my faith kindling all over the land, and bringing the fatal effects of unbelief over the land? Can my senses stop here, without believing, that he who hath begun his strange work, will in the end shew his darling attribute, and go on from conquering to conquer, until he hath brought forth judgment into victory; for mercy is his darling attribute, judgment is his strange work, and strange to me is all before me. How men's senses can be deranged, when they see the sun is risen, and say the day-light is not broke; in what a dream, or what a sleep, must such men's senses be deranged! and so they may go on, until they see the evening star appear, and the sun begin to set in darkness. Will they then say, I have passed my day in sleep, and it is too late to arise and be doing, I will wait the effects of another day? But let such remember, at midnight was a cry, and the bridegroom appeared, and you slept away the day, wherein you ought to have got your oil ready, and your lamps prepared. So in all ages of the world we may see the strange effects of faith, and the fatal effects of unbelief. And this our Saviour and all his Disciples warned us would be the end, the foolish virgins and the wise. For wisdom teacheth us to fear the rod, and he that appointed it; but folly teacheth us to despise low things, and climb to high ones, as the seed of Noah; who,

who, because they had been favored by their forefathers, by being preserved in the ark when the world was drowned, thought by their wisdom they could build castles in the air, to climb to heaven, and so be preserved if another deluge should come; not considering the ark was built by the command of God, and they were building by their own wisdom, whose wisdom the Lord soon confounded, by dividing their language. And now it is the same; men have built too high in their own wisdom, and the Lord hath divided their speech and opinions. There was not more difference in tongues and languages to stop their building of the tower of Babel, than there are different opinions now about my writings. Then on whose judgment shall I fix my faith? on this man's, or on that man's; or on the Lord of life and glory, who hath commanded us to have salt in ourselves, and to judge for ourselves, and not for another.

I shall now reply to those who say, if I judge my writings to be of God, I must think myself a great favorite of heaven. I answer, that I always considered we were great favorites of heaven, or our Bibles could never be true. Can any one reflect for a moment, and see what the Lord hath done for man in every age of the world, what care and concern he hath taken for him; suffering his son to leave his father's throne, and strip himself of all but love; to change the godhead into manhood; and trace his life from the manger to the cross; is it possible he would have done all this for our sakes, had we not been great favorites of heaven. For what must the Holy Trinity feel! Could the Son suffer, and the Father not? Can we suppose the heavenly host did not suffer pain, to see the Son of God, Prince of Glory, sweating drops of blood, compassed round by men and devils, treated with infamy in Pilate's hall, and offered up as a malefactor upon the cross? Can we believe that he suffered
all

all this for our sakes, and not consider ourselves favorites of heaven? Should a king say he would venture his life and fortune for his subjects, if they were not near his heart, would it not be an unjust return for them to say, he did not love them? Should they not rather say, his love hath kindled ours, we are greatly in favor with our sovereign, therefore we will hazard our lives for him? Now let your thoughts go deep, and you will perceive, the creature is a great favorite with his Creator. Man is a great favorite with God; for the Lord saith, *My delight shall be with the sons of men*; and our Saviour saith, *He that doth the will of my Father, the same is my mother, my brother, and my sister*; then are we not great favorites of heaven? At what do ye all marvel! Our Saviour said, *What I say unto you, I say unto all*; *God is a faithful rewarder of them that diligently seek him*: This was my deep meditation from my early age, which made me judge we were favorites of heaven, and caused me to love and fear him. If you weigh these things deep, I think you will join with me in opinion. Can you suppose the Lord hath shewn his love so far to man, and will leave him till he hath completed it, and fulfilled all the promises he hath made? What you so much marvel at, his revealing himself to a woman, is the least mystery: When you trace your Bibles back, for all the Bible is marvellous, you will find so it began, and so it will end.

Now I shall come to the purpose. What a wonder does this appear, that the secrets of the Lord should be revealed to a woman. A wonder so great to many, that they cannot believe it. And was not the first as great a wonder as the last, when the Lord caused a deep sleep upon man, and took one of his bones to complete his happiness, and be robbed of his purpose, words, and promises,

by the arts of hell, by the woman, and the tree of knowledge that he placed in the garden of Eden. If you weigh this deep, you will see nothing more to wonder at the woman's bringing you the knowledge of the good fruit, than her bringing you the knowledge of the evil. But all is a mystery.

And I shall put the myst'ry here :
 Ask if the learned this can clear ?
 If so, their talents they must shine
 In wisdom bright, that I divine.
 Out of the dust I made at first
 My perfect image there,
 I breath'd in him, it plain was seen,
 My spirit, bright and clear.
 And lord below, you all shall know,
 I did my likeness make ;
 I took a bone from him, 'twas known,
 To make his bliss complete.
 'This I did do, believe it true,
 Tho' man did it deny ;
 It was the bone I took from man
 Brought fatal destiny.
 Then here's a wheel beyond your skill
 To answer my demand,
 The man or me deceiv'd must be,
 If that my word don't stand.
 If it do not, perceive your lot,
 Then I must surely err,
 And like thy pen, the fall of men
 Must fall; to rise no more.
 But if I do, believe it true,
 My word I shall make good ;
 It was the bone I took from man
 Should break the serpent's head.
 And that at last my word at first
 I surely will complete;
 The woman ne'er brought on the curse,
 But did the serpent cheat.
 A myst'ry here there's none can clear,
 Because the lines go deep ;
 But I'll appear to answer here,
 And make the myst'ry out.

Now, if my readers say they cannot see how this can be made out, I will, in the next part, render it to them, in the way it is explained to me, as clear

as

as the noon day's sun. But some readers will say, can we believe the Lord will condescend to speak in so familiar a manner to dust and ashes ? I answer, how familiar did the angels appear to Abraham and Lot, when they came to them in disguise as men ; and how familiar did our Saviour appear in disguise to his disciples. I could fill a volume with the freedom of the Lord with men. Angels must first come to the simplicity of men, before men can arise to the similitude of angels ; signifying, that angels must stoop to the imperfections of men, before men can arrive to the perfections of angels ; and there can be no perfection in men, 'till they are all of one mind ; for every man's way is clean in his own eyes, but the Lord weigheth the spirit. Now I have promised to give up my cause to the opinion of twelve ministers, if they are of one mind, and 'till they are, I am the judge myself. That the same spirit that indited my writings, inspired all the Prophets throughout the Bible ; and if I err, they did the same, for one spirit inspired the whole. Whoever denies the truth of this, let them bring forth their arguments, and shew their strong reasons, and I will bring forth mine, such as no man shall be able to answer me one word in a thousand ; for the Lord hath a controversy with his people ; therefore now give ear, O heaven ! and thou be astonished, O earth ! for the wonder of the woman is come unto men. If there be any sense or understanding in them, they cannot read over these two volumes without wonder and amazement. If they judge 'tis not from God ; that a woman hath life and senses to be a mocker of God, a deceiver of man, and a defier of all the powers of hell, despising him as being the author of all our misery : but there is help laid upon one that is mighty, to keep us from all his power. But on what power can I rely, if I am trifling with the Lord, to say all

my writings came from him, when the Lord hath not spoken. As to men, they see I neither regard their smiles, nor fear their frowns; neither am I dismayed by their words, but say with David, "if I am vile, I shall still be viler, and if I have brought you wondrous things at first, I shall bring you far more wondrous things at last.

Till Adam's wonder will begin,
 And so I say 'twill end with men.
 Till Adam's here we'll all appear
 To see the bone of man;
 In ev'ry seal my mind reveal,
 And give it to your hands.

I am sorry to disappoint my readers, by not inserting in this book all I promised in the last. But what use is my publishing what the world do not believe, 'till I have convinced mankind from the Bible, and put to silence the tongues of foolish people, who do not discern what they read, and what they profess to be judges of. I marvel at the simple speeches I hear from some. How it is possible, that a people in a christian land can be so void of understanding as to say, I have kept a journal of what has happened for eight years, and now put in print as prophecies; then I must have shoot beyond the mark, and overshoot myself; for they are informed in my first part, that I have placed letters in the hands of ministers, stating what would be the events of years, and that the truth followed. If I have published lies, is it not easy to find out the truth, by demanding who those ministers are? If I refuse telling, then let them say I am an impostor. Every circumstance which relates to 1792, I have living witness to prove I wrote in 1792, and never had the seals in my possession; so I have not imposed on the world by false reports, the Lord is my judge, and I can clear myself with the truth of all I have said and done.

The

The unbelieving world, that mocked my writings last year, are now fulfilling the very effects I said would follow the harvest. I was then cursed by buyer and seller; both farmers and tradesmen boasted of the plenty, and called me fool and old witch, said that I deserved to be hanged for telling them they would be disappointed, and perfectly informing them what effects would follow the harvest, and they are now fulfilling my words. I shall answer such fools according to their folly.

So if a Prophet is deny'd,
 Then say the Witch is come,
 Who can foretel what will befall;
 I'm jesting now with man.
 After their manner I do speak,
 As I have often done,
 But soon my fury it will break,
 And to the purpose come.
 And then you'll find I am no witch,
 Nor do the lines agree,
 But when my hand begins to touch,
 Your witchcraft you will see.
 That one another you've bewitch'd,
 And one another blame,
 But when my fingers you do touch,
 I'll put you all to shame.
 So boast no more of your great store,
 Till you can make it good,
 And let your oaths 'bout me be o'er,
 They're fall'n on your own head.
 I warn'd you all it so would fall,
 And you did not believe,
 Can no one judge from whence the call,
 Yourselves you did deceive?
 So now take care, I warn you here,
 Of what is hast'ning on,
 That if the sword doth now appear,
 The famine next will come.
 As in the paper was decreed,
 You'll find it come from heav'n,
 And if your oaths make my heart bleed,
 Then now the lump I'll leaven.
 That is to fall upon you all,
 And vengeance now I'll take;
 For if your mocking still goes on,
 My sceptre I will shake.

My

My rod before doth now appear,
 And threatens now by man,
 That they will see the harvest clear,
 Or else the rod shall come.
 And so 'twill fall upon you all
 If you do not relent ;
 Then see the witch that you did call,
 To hang was your intent.
 But now see clear, the danger's near,
 To turn the other way,
 You have more reason now to fear,
 Than see the judgment-day.
 I said in Spring it would begin,
 And you would see't in Lent ;
 And as the shadow's now begun,
 Be wise, or you'll repent.
 For deep you'll see the myst'ry
 Of all was said before,
 And mark from me what I did say,
 And May will soon be here.
 Then you may see your destiny
 To hasten fast in May,
 Your fortune-teller was despis'd,
 And to be put away.
 The spirit you have try'd to quench,
 And prophecies despis'd,
 Reflect in May what you did say,
 And now you may grow wise.
 Or May 'twill be, you all will see,
 A fatal May for man,
 If you in confidence agree
 The Prophet to condemn.
 Then you shall see your destiny,
 What I will put away,
 And ev'ry myst'ry will come round,
 As I before did say.
 Let May appear, my hour is near
 To turn it back on man,
 Then for the pow'rs I bid you pray,
 The heads now of your land.
 This I'll explain another time,
 But tell you this of May,
 You all will see such destiny,
 To judge what I do say.
 Is spoke one year, and not appear,
 Another hast'ning on,
 For me to make the myst'ries clear,
 And prove from whence they come.

Could

Could they discern how I do warn,
 No learning can appear,
 To shew I shall bring on the storm,
 And ev'ry danger's near.

I dreamt I saw a large castle building, with large
 bow windows and boards before them. I thought
 the wind rose high, and carried the boards up in
 the air, and they fell back again in the same place.
 I said they must be fastened to make them remain.

My house is building now a-new,
 My scaffolds I shall place,
 The boards must keep the storms and rain,
 For they shall want no glass.
 For my partition must be strong,
 The glass will never do;
 You'll see the time before 'tis long,
 I'll bring it to thy view.
 Strong, firm partitions you must build,
 Which stones cannot destroy;
 I say the storms are rising high,
 For those that don't enjoy.
 A steadfast and unshaken faith
 For to rely on me;
 Fatal scenes are coming on,
 That ev'ry soul shall see.
 For ev'ry proud and scornful heart
 I certain will bring low;
 The fatal year is coming on,
 That ev'ry soul shall know.
 And when thy writings are brought forth,
 They'll say this is the year
 That I pronounc'd my just decrees,
 And England sure shall fear.
 The last year I my threat'nings sent,
 With cold and hunger too,
 But now 'tis chang'd the other way,
 I'll bring it to thy view.
 The weather mild, my smiles descend,
 And now 'tis just the same,
 Man with his maker does contend,
 But does not know my name.
 Sin in your land does still abound,
 As I have said before;
 If satan's come for to condemn,
 Then sinners sure may fear:
 But if 'tis I that do reprove,
 I bid mankind awake,
 For if that they do slight my love,
 My sceptre I shall shake.

Compare

Compare the three chapters of Joel together, beginning with the first, "Hear this, ye old men, and all the inhabitants of the land, hath this been in your days, or in the days of your forefathers?" Now look back on all the records of history, and all your Bibles, and see if all things have ever happened together as they now are. Was I to go through the chapters which relate to the Jews at that time, and what is for Jews and Gentiles now, I should take up too much of your time; but I shall come to the purpose. When the Lord was doing any extraordinary thing in the land, it was to bring about some strange acts, and some extraordinary event was to take place. Now compare the words of our Saviour with the words of the prophet Joel, and see if such things have happened in the days of your forefathers, as have within half a century. Nation hath rose against nation, city against city, five nations have been divided against themselves within the space of forty years, wars and rumours of wars, perplexities and distresses of nations, and almost the fear of a famine, which we have heard from abroad and at home; and hath all this passed unnoticed? Men imprisoned for prophecies, yet the spirit of prophecy doth not cease, but much more abounds; and so doth sorrows in all lands abound; then see if all such things have ever happened together in the days of your forefathers. Our Saviour said, "I come not to destroy the law and the prophets, but to fulfil them;" but were the prophets' words ever fulfilled? yet Joel's words must be fulfilled, when he cometh to pour out his spirit upon all flesh. Compare those words with the words of our Saviour, "When ye see all these things, lift up your heads; for lo! your redemption draweth nigh." The word of the Lord spoken by the Prophets, and the words of our Saviour and his Apostles, are all fulfilling together. Now the prophet

prophet Amos (chap. iii. ver. 7) says, "Surely the Lord will do nothing, but he revealeth his secret unto his servants the prophets." But will you say, the Lord hath not done it? Is there evil in the city, and the Lord hath not done it? Will the lion roar where no prey is? The lion hath roared, who can but fear? The Lord hath spoken, who can but prophesy? Bring the law and the gospel together; for as a chain is linked together, so they must be fulfilled together. I have given a very short account of what is explained very clearly.

The 5th of November, 1794, was explained to me in the following manner.

As Moses was a type of Christ, foretold
 By all the Prophets you have heard of old,
 November is a sure and certain sign
 How it will end with all the human kind.
 The plot at first resembled that of hell,
 Where the infernal fiend does ever dwell;
 The arts of man resemble all mankind
 That to such master do their spirit bind;
 And in the manner they have kept the day,
 So in like manner all will pass away.
 Some of you now regard it not at all;
 Before that day all such must surely fall.
 Some are like madmen drunken at that day,
 And so like madmen some will pass away.
 Some sport with fire, and they do not know
 Of any reason why they've kept it so.
 But yet with fire some will pass away,
 And be consumed in that awful day.
 Some sport with rockets mounting in the air,
 The fire does sparkle you may see most clear;
 So will the fire sparkle from on high,
 And then too late for any one to fly;
 Others by ringing make the echo sound,
 The clashing bells in ev'ry parish round;
 While some their songs of loyalty do sing
 In honor to their Saviour, Lord, and King.
 This is the diff'rent conduct of mankind,
 And those the diff'rent answers they shall find.
 For when the letters were first blaz'd abroad,
 Then ev'ry one pursu'd his diff'rent road;

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So

So when thy letters are first blaz'd abroad,
 Then ev'ry one will seek his diff'rent road :
 They'll seek at first the truth for to find out,
 But I will make it plain, they've nought to doubt.
 For in the house the right man bore the name,
 For whom the letter was when there it came :
 Because kind Providence did order so,
 That they the certain truth might surely know.
 So when the right man cometh unto thee,
 Whom I have mention'd so repeatedly,
 Then the dark myst'ries will be brought to light,
 And plainly shewn to each believer's sight ;
 And then the diff'rent road they will pursue,
 To prove to man that all my words are true.
 Some will in transport wait for that glad day,
 When they their king in triumph sure shall see ;
 The heav'nly music will sound in their ear,
 And they will long to see their Lord appear
 In all his glory for so bright to shine,
 And eager wish for that appointed time ;
 While lukewarm christians they will little care,
 And say, if we're in Christ, what shall we fear ?
 What farther hopes have we for to believe,
 If we're in Christ, what more can we receive ?
 But such professors are lukewarm to me,
 And much more hateful than the sinners be,
 Because that they are loyal to their king,
 But lukewarm christians will no honor bring ;
 The day appointed they shall never see,
 Nor with the bridegroom welcom'd in shall be ;
 Their lamps gone out, and I will shut the door,
 The foolish virgins shall not enter there.
 Now to the wicked thou must quickly turn,
 For there my anger shall like fury burn.
 Now change these lines, and thou wilt quickly see
 How well with reason all this doth agree :
 Therefore let no one blame the Romish bands,
 Nor the most spiteful Jews, nor heathen lands,
 For they myself so much I do not blame,
 Because they've never heard a Saviour's name ;
 But those that do profess to know my name,
 And by their conduct do deny the same,
 Them of high treason I will sure condemn,
 And lay it heavier on such sons of men,
 For once my anger does begin to smoke,
 Then sure such souls shall shrink beneath my yoke.
 Now from this type a warning I do give,
 How ev'ry one may now begin to live.

In 1794 I dreamt I was on a high place, but could not tell how I came there. I thought I was in a large room, that had got two bow windows, out of one of which I thought I looked, and saw the clouds working in a very strange manner, with a train hanging double, that had the appearance of gunpowder; and a most extraordinary spectacle did the working of the clouds in heaven exhibit. I was ordered to pen it, and it was explained in the following manner.

This is the very myst'ry of thy dream,
 The working of the clouds I shall explain.
 For in the heav'ns I say 'tis working high,
 But there comes on another mystery.
 For the dark train it must to all be known,
 The fury of the Lord is coming down;
 But as hang double surely it would be,
 And ev'ry-nation shall my fury see.
 Yet as thou know'st not how thou didst come there,
 So all's a mystery I to thee declare.
 To know the will of God, how can it be,
 Thou know'st to man it is a mystery.
 I ask of those that do thy spirit blame,
 Am I not God, as yesterday the same?

[The remainder of this dream shall appear in Part III.]

In 1795 I dreamt there were two boys sitting by the fire, one of whom, hearing he was to be killed, turned himself into a rabbit, and they were compelled to dash his head in pieces. I thought the other boy said to me, you will not kill me, will you; the Lord is too merciful, and you are too pitiful. I thought I took the boy up in my arms, hugged him to my breast, and said no; I would sooner kill myself, than hurt you. Simple as this dream may appear, very deep is the meaning. I shall give the explanation in the following manner.

Then now unto the purpose thou art come,
 Just like the boys are all the sons of men.
 Thou know'st that one turn'd himself to a beast,
 When death upon him, and his sentence cast,
 Which made it easy him for to destroy;
 But now thou'rt come unto the other boy.

He saw the other did before him die,
 And then for mercy he did humbly cry ;
 He sought thy mercy, if he did obtain,
 Thou hugg'st the child when he did sore complain.
 'Twas I that brought this vision to thy view,
 Just like thy dream I with mankind shall do ;
 For such as humble now to me do come,
 I say, like thee, I have freely dy'd for them ;
 My arms are open, and I will embrace,
 But wo to them that turn themselves to beasts,
 For like the other they shall surely die,
 To kill the beast it is your common cry ;
 This is the language you have got below,
 And kill the beast when anger you do show.
 And now my anger shall begin to burn,
 If men to beasts themselves they now do turn,
 And to the righteous they are all asleep ;
 I tell thee now the wheel-ruts will grow deep.

Simple as this dream may appear, it is deep and weighty to the whole land.

The following lines were explained to me, in answer to the chosen men disputing ; but such a mixture in these men is found, as grieves my soul ; I am provoked to hear their jokes ; their bonds asunder I shall rend.

Not joined together, how can any draw ?
 Backward and forward now my plow must go :
 Jangling together, who can hold the sull ?
 I say the plowman they must think a fool,
 To let his bullocks thus go in the plow,
 Break up the furrows I do ask thee how.
 Thou know'st the sull will go out of the ground,
 When such a jangling's in the harness found ;
 For if alike the harness don't agree,
 No man can plow the ground, 'tis known to thee,
 Till they're took out, and others are yok'd in,
 Then to that very purpose I will come.
 For as a husbandman I'll do the same,
 Unless their madness I can calmly tame,
 And in one harness they will all agree,
 My plow is ready for to set them free ;
 For as a husbandman I'll now appear,
 Break up the ground, and leave the fallows bare.
 A man of war I surely now will be.

The following lines were explained to me, when I was ordered to send my first letter to one of the Dignitaries of the church.

Now like the psalm I shall begin,
 My name shall fly abroad,
 And let the heathen nations hear
 The sentence of the Lord.
 So with thy letter now begin,
 That thou must send to —
 The souls of many he shall win,
 If he my voice will hear.
 My words before him they must come,
 And let him weigh them deep,
 For now my time is fully up,
 If England now does sleep.
 Out of their dream they must awake,
 If they preserv'd will be ;
 My rod and sceptre both I'll shake,
 If men do not obey.
 Great is my promise if they do,
 But threat'nings are severe,
 And they shall find my words are true
 Before I've ended here.
 So with thy letter now begin,
 For I shall all men try,
 And if they to the purpose come,
 They'll surely find me nigh.
 Shock'd with surprise he'll surely be,
 As you this day begin ;
 Another time I shall explain
 The meaning of the thing.

The Sunday after I had sent the letter, the reverend gentleman's text was from Hebrews, chapter iii. verse 7, " Wherefore, as the Holy Ghost saith, to-day if ye will hear his voice, " harden not your hearts," &c. When I came home, being full of doubts, I was answered,

O thou of little faith, why dost thou doubt,
 Because all myst'ries thou canst not find out ;
 I said in bye-paths thou must first go through,
 Unhang the gates, and o'er the stiles must go ;
 Then in the gap I bade thee for to come,
 Or in my fury I should throw all down ;
 Then in the gap I bid thee now appear,
 Make up the breach as Moses did before,
 And from the text I said I'd fix it there.

The Holy Ghost to thee is surely come,
 'Tis he inspir'th it must to all be known.
 From place to place, and heart to heart I go,
 And know before what ev'ry man will do.
 Out of his mouth to-day he did declare
 That very text that bring'th the substance here;
 For like the text I say I'll surely do,
 If men will not obey, and own me true.
 Provok'd to anger, I shall soon begin,
 If men deny, when thou hast told my mind.
 And now I tell thee, if thou dost draw back,
 Thou and thy friend in pieces I shall break;
 But let thy friends with thee in this agree,
 Then by their faith preserved they shall be,
 As all thy writings are in a strait line,
 And can they prove the writings are not mine?
 No greater judges then they must appear
 Than thou wast of the sermon thou didst hear;
 And that thou say'st thou didst not understand,
 So wilt not justify, nor wilt condemn.
 So to mankind I now do say the same,
 If they'll not justify, they can't condemn;
 And to thy judgment they must give it up,
 And 'tis by thee the curtains must come back,
 For he that preach'd it now the judge must be,
 And now I tell thee so must it by thee,
 If that thy writings they can't understand,
 But say it is out of the reach of man,
 To judge aright of things that are too high,
 Then to thyself they all must give the day.

One night I dreamt I saw men in the air, who
 pitched with their horses upon the earth; the horses
 fought furious, and the men fought furious, and so
 frightened me that I awoke, and thought the French
 would land; but I was answered in the following
 manner.

'Tis not the French, as thou dost now suppose,
 The scarlet dye was on the soldiers' cloaths,
 And on the earth for battle firm they stood;
 Thou know'st my garments they were dipt in blood.
 No more in Bethlem doth the infant lay,
 But now in heav'n my wonders shall display,
 A place for horses, when the Son of God
 Unto mankind his coming first was know'd;
 And as the horses doth the harness wear,
 So let them know my chariot it is near.

These

These heav'nly visions shall to all be known,
 That in my chariot I am coming down :
 No more in swaddlings doth the infant lay,
 But now I'll come in glory's bright array,
 And a true Saviour now I'll surely be
 To those who put their trust alone in me ;
 But darkness o'er the earth will sure abound,
 Yet you, enlighten'd land, his praise resound ;
 The glory of the Lord shall in thee raise,
 And his salvation shall be in the wise.
 Conquering to conquer I will now begin :
 Rejoice, ye land ! with joy and gladness sing.

This dream is deeper than any man can possibly imagine.

I shall here introduce a parable, that was interpreted to me at the time *Campion* was executed for committing a riot, and who was drawn to the gallows guarded by soldiers ; near about which time a mill-stone was broken at the very mill where the riot first commenced, which shook the earth for four miles round, as report then stated. It was explained to me in the following manner.

I said the thief with me did surely die,
 When I was murder'd on Mount Calvary ;
 And now the sight much like it doth appear,
 To let them know my chariot-wheels are near.
 The stone was broken at the mill, 'twas so,
 It shook the ground, let all the readers know.
 The swords and spears thou whettest all in vain,
 For to prevent, the time is coming on,
 And know the sceptre I shall surely sway,
 And save the soldiers who do me obey ;
 That is, to act according to my word,
 And let them know that I alone am Lord :
 A disaffected man they all call'd me,
 And said the tribute I refus'd to pay ;
 Then now for tribute I shall pay them all,
 My sword and gun doth loud for vengeance call.
 That very man to Paradise is come,
 Unto the cross he brought me back again.
 And now my sword it shall like fury smoke,
 The hearts of men I'll surely bow or break,
 Just as the mill-stone did before the time ;
 I say of all men they are totally blind,

Or

Or like thy sister, head-strong wisdom grown,
And think their gods and they can rule alone,
When that the hearts of none they can't command.

ST. ATHANASIUS'S CREED *paraphrased.*

The Father, Son, and Holy Ghost, these three
Make one true God in perfect unity ;
The Father is the giver of them all,
The Son is the redeemer of the fall,
The Holy Ghost did to the Virgin come
To make the Trinity agree in one ;
The Son did come, man's nature to assume,
That man again might like his Maker come.
But here's a myst'ry I'll to thee reveal,
That I no longer shall from thee conceal :
That God and man must first united be
For to fulfil the glorious Trinity ;
The Trinity and Unity are one,
A perfect peace then made with God and man.
Another mystery lies still behind,
That thou in no ways out the truth canst find,
Which thou must gather from the Trinity,
Tho' join'd in one, inferior man must be.
These things that I to thee have now reveal'd,
Are from the wise and prudent men conceal'd ;
Because the Son of God, when here below,
Has said to babes he would the myst'ry show.
One person of the Father is the Son,
Another of the Son is surely man,
Another of the Holy Ghost proceed,
The woman's doom'd to break the serpent's head ;
Not of herself she any thing could do,
But by the pow'r of God these things are true ;
The godhead of the Father and the Son,
And of the Holy Ghost, these three are one,
The glory equal and in majesty,
Make one true God in perfect unity.
This is the faith that all men must believe,
If they again will perfect be receiv'd,
For by the christian faith we are compell'd,
That we with God and Christ be reconcil'd,
Then ev'ry man in Christ shall be made lord
Of ev'ry blessing he doth here afford ;
And women by the Holy Ghost shall come
To full perfection equal with the man,
Bone of his bone, and flesh like his become,
Dividing substance, but in heart as one ;
The seed that's planted in the virgin's womb,
Not of herself, doth to perfection come,

Nor,

Nor no perfection could there be in man
 Till by God's wisdom they were join'd as one,
 Made heirs of God and Christ, and heirs of heav'n
 Shall be their seed, when the whole lump is leaven'd.
 So now your Saviour's words you plainly see,
 They are made perfect in this Trinity;
 None is before nor after, neither then,
 Because in God they are all perfect men.
 How can this Creed be ere made out by man,
 What they do not believe nor understand?
 To keep it undefil'd there's no men do,
 Then all must perish if men's words are true.
 But here's the myst'ry now made out by God,
 When all shall keep it by his holy word.

I shall now explain the faith of Abraham, when
 he went to offer up his son Isaac, in whom the
 promise was made. But how could it be fulfilled,
 when he was dead? would be the faith now a-day.

But here was Abraham's strong faith,
 Let Abraham now appear,
 By charity he follow'd me,
 Or else his faith would err.
 Because of me his thoughts were high,
 Or faith would soon been dead,
 He would have stumbled in the way,
 When he to th' altar led
 His only son, to all was known
 The promise there was made;
 But when I him bade offer up,
 Then faith must sure be dead.
 The child be dead, the promise fled,
 And it must be in vain,
 But charity was found in he
 The promise to obtain:
 Because he judg'd me as a God
 That would not man deceive;
 This way the gloomy path he trod,
 In charity believ'd,
 That if his son I did demand,
 Another I'd prepare,
 To bring it to the promis'd land
 That I had said before.
 And on my word he did depend,
 And so did me obey,
 He judg'd me faithful in the end,
 And so went on his way;

M

And

And then the altar did prepare,
 And bound the happy child;
 But now the myst'ries I shall clear.
 When both together, mild
 The son demands to see the lamb
 The father must prepare,
 The father took and bound the son,
 To prove the lamb was there.
 When this was done, the voice was known,
 Which did them both surprise,
 Now, Abraham, stay thy bloody hand,
 And cast about thine eyes.
 Let go the lamb, and take the ram,
 He's in the thicket caught;
 Then like that lamb let men become,
 The vict'ry shall be wrought.
 For my sons they are fast bound
 And on the altar cast,
 But satan's doom must so come round
 To be the ram at last.
 But here thy mind is puzzled now,
 And puzzling doth appear;
 Can satan ere a lamb be call'd?
 I'll make the myst'ry clear.
 Comparisons have always been,
 The serpent was of me,
 When in the wilderness was seen,
 The brazen serpent see : . . .
 And yet he was a type of me,
 Then marvel not 'tis so,
 That I compar'd him to a ram,
 That with my flock doth go,
 For to defy and hunt my sheep,
 And lead them all astray;
 Now by the horn he shall be caught,
 The thicket's in the way.
 If men like Abraham do begin,
 I will my sons unbind;
 The walls which satan made so strong,
 Shall with his horns come down.
 The walls of Jericho must fall,
 The ram's horns must appear;
 But let the sound be known to all,
 'Tis I have spoke it here.
 I shall throw down, and now build up,
 That you may stand secure,
 And build upon a firmer hope,
 Than you have stood before.

Because

Because my mind I have conceal'd
 From all the sons of men ;
 But when the myst'ries are reveal'd,
 Then will your hopes be known.

Now I have given you a short account of Abraham's Faith, and what a type that was of the last days. Our faith is what we judge of God ; but, as it is written, " False Prophets shall arise and deceive many," I shall give you a short account of what they are: It is those that prophesy out of their own hearts, and have seen nothing, and deny the true prophets of the Lord; every man that pretends to say things that will not come to pass, as it is written, " Maketh himself a prophet, and prophesieth out of his own heart, and deceiveth all that believe him." Too many false prophets are already gone out into the world, who have prophesied false things and deceit; whom the Lord neither sent nor commanded, yet they pretend to prophesy, and deceive many thereby. This I shall explain more clearly hereafter, and show you, from the written word of God, that true prophecies must be given, and the bible clearly revealed to man. It is not the sword of war that will open any man's understanding; it is the sword of the spirit that must bring men to the knowledge of the Lord, or men would abide for ever in ignorance.

The following lines were written in answer to men's saying, that the Jews would be converted, and that many had pretended to prophesy, as I had done.

Vain are their thoughts, to think that I
 Shall ere convince them in the way
 That their vain notions now suppose,
 Which makes my Gospel of no use.
 What profit was it for to pen
 What never is of use to men ?
 But here my Bible's thrown aside,
 Since now my Spirit is deny'd.

M 2

Bring

Bring now the woman, let her come,
 That writes or acts as thou hast done,
 Then an impostor thou shalt be,
 And say another acts like thee.
 No woman ever did assume
 To say a child was ever born
 As Mary did the Son of God,
 Such thing was never heard, nor know'd.
 Now where's the woman will appear
 To shew herself the bride so clear?
 If such a thing was ever done,
 I will no longer guide thy pen.
 So all gainsayers now stand still,
 It is your God, it is his will
 To vindicate the lawful bride,
 To shew his Gospel is apply'd;
 And then as brides I'll make ye all,
 That on my name for mercy call,
 And all alike I'll join to me,
 'Tis but a mark that ye might see
 That all my Bible is made clear,
 For like the Jews the Gentiles are;
 It must come perfect to the word,
 Or they'll deny it is from God:
 Now 'tis come perfect to the word,
 Let Jews and Gentiles know the Lord,

As I am coming to the conclusion of my Second Book, I must beg the serious Reader will weigh deep the First Book, and call his attention to what was said in 1796 (see page 14), and which was spoken in verse. I must also call his attention to the 18th page, and earnestly intreat him to weigh deep what was spoken in the Psalms, page 20; mark well the letter that follows, and the cross and dots for words, which, though he cannot read, are deep and weighty, and were sent to the Ministers in words that are concealed from the Public; and he will find there is concealed from him what is hastening on, that he knows no more of than the dots he cannot read; for the one is as much concealed from him as the other, at present,

so he must wait till the ten years are expired, and then he will clearly perceive the truth of the first letter.

I have understanding as well as you all. I must beg your attention to the Second Letter: Unto whom have you done despite, either to the spirit of the Lord, or me; if to me, no judgments can follow, but if to the Lord, they certainly will. For in all ages of the world, when men mocked the words of the Lord, the Lord said, I will laugh at their calamities, and mock when their fear cometh. Then you will perceive you have all seen through a glass darkly, and read the book as a man vieweth his face in a glass, and goeth away forgetting what manner of man he was, and is therefore obliged to return to the glass to recollect his features; so you must return to the First Book, to recal the prophecies, if you wish to be judges of what you read. The third letter you are fulfilling, if you could read the dots, that stand in the place of words, where it is spoken of and concerning Egypt; but, like blindmen judging of colours that will not bear the day-light, so many have judged of my writings, that when the truth is come to light, their judgments will not bear.

I shall next call your attention to the contents of page 26. Talk no more so proudly, lest your pride should have a fall. For some readers have not discerned a word that they have read; while others have weighed deep, and have not exercised themselves in things too high for them, desirous of being more clear in their judgment, by seeing more of it.

I shall conclude, by answering those who say, my writings are the production of some Minister or another, and that I, like a fool, have signed my name to other men's works. At this so strange
an

an assertion I cannot but marvel, being at a loss to conceive, how any man, who has read the books through, can be so destitute of understanding. He, or they, must discern in what manner they are put ; the truth is easy to be found out ; and had it been my intention to impose on the public, I must have shoot considerably beyond the mark, and overshoot myself. My soul is provoked to hear what wrong constructions some readers have put upon my writings.

But barren minds, like barren soil,
Mock the cultivator's toil.
Tho' you sow the choicest seed,
It produceth chaff and weed ;
So if chaff and weed appear,
I will burn the fallows bare,
Until the ground is fit for wheat,
And then you'll find your crops are great.
But, oh ! what seed shall I now sow,
When ev'ry blade of wheat I know
Is compass'd round so full of weed,
There is no room for it to breed ?
Then if the weeds so fast do grow,
My wheat must all be choaked I know,
Until I make my fallows bare,
And like a husbandman appear,
To cleanse my ground, and burn the weed,
And then my wheat I know will breed.
And so this year I will go on,
If nought but weeds, the weeds I'll burn ;
And when your harvest does appear,
No more complain of scanty year,
For full as scanty I see man
To speak the truth, or judge my hand ;
For if believers do appear,
They're choak'd with mockers ev'ry where.
Then I will surely mock the whole,
And choak the harvest for you all ;
Unless my servants do begin
To pull the weeds that now do spring
So very fast to choak the blade,
No corn at harvest to be had.
But now the myst'ry I'll explain,
The word of God's the seed of man ;

That

That like the manna comes from heav'n,
 And angels food to man is giv'n,
 While in the wilderness you stand,
 And help you to the promis'd land,
 That you will find is now before,
 And you may see the Canaan shore.
 The blades that I have call'd the wheat,
 Are those that judge the calling great,
 That they from satan shall be free,
 And Pharaoh was a type of he.
 The weeds that do so strong appear,
 Are unbelievers every where,
 That choak the heart it cannot grow,
 So here's the Gospel and the Law,
 That I shall closely join in one,
 And to the Gospel now I'll come.
 The husbandman doth now appear,
 To sow his seed both far and near;
 And as the tender blades do spring,
 The enemy the tares doth bring,
 I saw his seed amongst the wheat;
 Then soon you'll find the harvest great;
 For both together now may grow,
 To weed the tares too soon I know
 That all my wheat I must destroy,
 Then who my harvest can enjoy?
 So both together let them spring,
 Until my reapers do begin
 For to cut down both wheat and tare,
 Then I'll divide my harvest here,
 And all the chaff it soon shall fly,
 And all will find my harvest nigh;
 For ev'ry myst'ry I'll explain,
 What is beyond the heads of men.

I shall finish this Book with remarking, that
 the two publications I have produced, are as hard
 to be understood, and as hard to be believed, by
 the Gentiles that are under the Gospel, as the
 Old and New Testaments are by the Jews, who are
 under the Law. In my next Book I shall throw
 open the Bible, and bring all things to your re-
 membrance, and come to the purpose with Jews
 and Gentiles. And what has been omitted in this
 Book,


Book, I promise to insert in the next, provided I do not hear too much contradiction by men, for me to hold a controversy with. Therefore, now give ear, O heavens ! and thou be astonished, O earth ! the Lord hath a controversy with his people.

Joanna Southcott.

March 29, 1801.

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The Strange Effects of Faith.

THIRD PART.

I Shall begin this Book with the explanation of the other two, and the meaning of the third chapter of Genesis. The two volumes of books are deep and weighty, which I must call your attention to, and request you will compare them together (the first and second) how they will be fulfilled; which I shall shew you in this book. But now I must direct your thoughts to the third chapter of Genesis. The first prophecy that was given, was to the serpent; the second to the woman; and the third to the man. Now I shall shew you how it is explained, and how it will be fulfilled you will see in the volume of this book. To me it appeareth, as clear as the noon-day's sun, just and right for the serpent to bear the blame the woman cast on him, if the Lord of Life and Glory bore on the cross the blame which man cast on him in paradise, when he fell; for those are the reasons assigned to me why he died, which I shall shew you in the following manner; but this must be judged by the world at
N large,

large. The writings that I am ordered to put in print, are to try what is in man, to open the eyes of the blind, and to unstop the ears of the deaf, that the dead might hear his voice, and live. And now I say unto this land, if this year that hath begun in sorrow, does not end in joy, it is your own faults : for England may be a blessed land, and the first redeemed of all the earth ; be able to boast in the God of their salvation, and see every enemy fall before them, spiritual and temporal ; for the fulness of the Gentiles is the calling of the Jews ; and in this book you will find it written, how your full redemption must come. But as the Lord hath appointed Ministers as shepherds to their flocks, so all who read this book, if they cannot understand it, ought in duty to appeal to their Ministers ; for they have as much right to demand their judgment, as the Ministers have to demand their money for preaching ; and the Sacrament binds and commands all persons distressed in mind to go to their Ministers, and make known their grief ; and they must be careless readers, who are not desirous of knowing, if this calling be of God, or not : for as the benefit is great to those who receive it worthy, so is the danger great to those who receive it unworthy, for then ye have eat and drank the body and blood of Christ to your condemnation, not discerning the Lord's body till he is coming. This I shall explain, that I might not hurt weak minds. The manner of receiving it worthy, is, to see the justness of God, how it was placed, and how it was all ordained. But if jealousy arise in your breast, whether the report be true or not, appeal to the Ministers of the Lord for further instruction, to know what spirit hath inspired a woman, to write such things in these last days as never entered into the heart nor thoughts of no one since earth's foundation was placed. Those that thus concern themselves, are worthy
partakers

partakers of the body and blood of Christ, and will reap much benefit thereby, to their great and endless comfort ; but those that receive it unworthy, are such as read it as an idle tale, and do not care whether it be true or not, and their conduct will kindle God's wrath against them, and provoke him to plague them with divers diseases and sundry kinds of deaths, for they have eat and drank their own condemnation, by eating the bread, and drinking the wine, in memory of his death and suffering. And now they are shewn clearly what his death and suffering meant, to turn it back on the serpent at last as he bore it at first. Then ye cannot be worthy partakers, unless the same mind be in you, as was in Christ ; for you know the devil was the author of every sin, and the finisher when Christ died upon the cross, for then he betrayed both God and man ; when he entered into Judas, Judas hanged himself and our Saviour was crucified, therefore our dear dying Lord said, it was finished. But you must know from Isaiah, the day of vengeance was in his heart ; that meaneth, to turn on satan the spear. No, if we are worthy partakers of his body and blood, we shall all drink into the same spirit, least we bring that day of vengeance on ourselves, by committing the sin against the Holy Ghost. But such a monster, I trust, there is not upon earth ; yet I fear there are many Laodiceans, neither hot nor cold, but lukewarm ; they are unworthy receivers of the sacrament. I shall now answer those who marvel at my saying I am the bride. I tell you all, Christ stileth himself the bridegroom, and whoever hath his mind and will written on his heart, the same is the bride ; for Christ is the bridegroom, the church is the bride. Now call his words to your remembrance, *Who is my mother ?* he that doeth the will of my father, the same is my mother, my brother ; and my sister. And now I ask you,

who is the bride? those who have my mind and heart within them, to avenge the injuries done to the Lord. I am the bridegroom, they are the bride, saith the Lord Jesus Christ. Judas betrayed me, but he could not crucify me, had not others agreed with him; and though the petition is made by me, it cannot be offered up as an acceptable sacrifice till the church uniteth together. I shall shew you the meaning of this mystery hereafter, from the two rams that Moses was ordered to offer up as a burnt sacrifice. To explain the type of them two rams, is too deep, too weighty, and a field too large to enter into at present.

But now I will come to Pilate's question, *Which of the twain will ye that I release unto you*; the serpent, or the woman? Here is as just an inquiry as Pilate made. One of the two must be cast, before your full redemption can be accomplished. Now answer for thyself, O man! and I will for the woman. Did I not bear all the blame man cast on me? And is it not just, the serpent should bear the blame the woman cast on him? If ye judge this simple, read back your Bibles, and ye will find all as simple. Simple was my coming into the world, and my manner through the world, and my going out of the world, all was as simple to the Jews as this appears to the Gentiles. Was I not born of simple parents, laid in a manger, and simply warned the Wise Men to return another way for fear of Herod, when I could have destroyed him? Did I not simply fly into Egypt, and full as simply returned again? For a God to be afraid of man, you must confess a simple thing.

And now in verse I shall begin
 To echo back the lines to men.
 Of simple parents I was born,
 And worldly wise men did me scorn;
 Simply to Egypt I did fly,
 And simply all was done,

And

And simply another way
 I did turn back again.
 Simply I oft myself did hide
 When man I could destroy ;
 Simply the manger made my bed,
 While mankind did enjoy
 Their beds of down, and wore their crown,
 While I was forc'd to flee ;
 And simply shall their pride come down,
 That ev'ry soul shall see.
 Simple among the sons of men
 I always did appear,
 And simple in the woman's form
 I've surely acted here.
 Simple as these appear to be,
 So simply all was done,
 When on the cross at Calvary
 I gave my life for man.
 For, oh ! how few regard my love,
 Or to the manger go,
 Just like the shepherds you have heard,
 To know if it be true.
 The manger here doth now appear
 As much despis'd by man ;
 They cannot see the mystsry clear,
 The servant cannot come.
 No greater here for to appear
 Than was her Lord before ;
 And like the Jews the Gentiles are,
 And open ev'ry pore.
 Do I not see as well as thee
 Thy poverty 'despis'd ?
 For like the Jews the Gentiles be,
 And pride hath dim'd their eyes.
 So now take care, I warn you here,
 The nat'ral branch did fall ;
 Then the wild olive sure must fear,
 If none can judge the call.

Now I shall explain what the calling meaneth,
 from what was omitted to be put in the proper
 place in the first book, what is placed in the 17th
 page ought to be in the 9th page. Now I shall call
 you to the Bible. Had all stood in its proper place
 as soon as I received the sentence from man that he
 cast on me at first, satan ought to receive the sen-
 tence

tence the woman cast on him ; but this was omitted, till the fulness of the time came, that God sent his Son, made of a woman, made under the law ; that meaneth the spirit of prophecy given to the woman, for the spirit of prophecy is the Spirit of Jesus. Now this spirit is sent to a woman, to fulfil the law that was then given between the serpent and a woman ; satan hath already bruised my heel, when they nailed my feet and hands to the cross, and now, to fulfil the law, the woman must bruise his head ; therefore I let loose his reins, to cause such enmity between thee and the serpent. The meaning of the whole verse I shall explain another time.

And now I will tell you how to compare the two together. The first book is the beginning, the other sheweth the ending, of all the visions. The 29th p. of book i. with the 86th p. book ii. is the end of the visions ; the 30th p. book i. and the 83d p. book ii. is the end of the visions ; the last vision in 1792 ends with the dream in 1794. in the 83d p. book ii. Here I have shewn you the end of the visions that you are to compare together : now weigh the 36th with the 74th page, and the 38th with the 87th (the thief upon the cross). I shall end with comparisons for the present, only call you to the 16th page.

Now if they say all this by thee is done,
 Thy head is wiser than the sons of men ;
 And now in wisdom all shall see it clear,
 Men by their wisdom brought on me the spear,
 Or by their folly they did not discern
 The day of vengeance in my heart must come.
 And if the vengeance I had in my heart
 Was but on man to turn the fatal dart,
 Then surely man must judge I dy'd a fool,
 To take such vengeance on the mortal soul.
 To leave my father's throne, and here come down,
 To heighten sin, that man might sure be found
 A guilty object of my just revenge,
 And heighten sin, if this was all my ends ;
 To have such day of vengeance in my heart,
 On man alone can turn the fatal dart ;

Or if I dy'd, to save them in their sin,
 I ask, what vict'ry I that way could win?
 But if I dy'd to set the sinner free,
 And bore the blame that man did cast on me,
 The day of vengeance I had in my heart,
 It was on satan for to turn the dart,
 That he should bear the blame as well as me,
 Cast by the woman. Now let all men see
 No other way I could for man atone,
 To free his guilt, but take it all my own.
 Then as I first took on me ev'ry blame
 That man did cast, then satan sure must come
 To bear the blame the woman cast on he,
 And there's no other way you can be free:
 Your full redemption ye can ne'er attain
 But by the woman, whom I did ordain
 To be your helpmate in your sure distress,
 And in the end complete your happiness.
 For this I tell you was my Father's will,
 And, lo! I come, his promise to fulfil,
 And pay the debt was cast on me by man;
 And now the other myst'ry comes on.
 When satan pays the debt was cast on he,
 Your full redemption you with joy may see;
 No other way can your redemption come,
 But by the woman copying after man,
 To say to satan, now must come the spear,
 'Tis just that you your sentence now should bear.

Now I shall come to reason with man. What
 ideas could fill thy head and heart, O man! to
 think my Father and I should agree together for
 me, to leave my Father's throne, to come down on
 earth, to suffer hunger and thirst, poverty and
 want; temptation and persecution; go through a
 life, that half of what I suffered here below was
 never panned; and then to make myself a sacrifice
 for sin, for man, or suffer man to make me a sacri-
 fice for sin, that knew no sin, that man might live;
 and at that time to cast out my chosen people, the
 Jews, and scatter them over the face of the earth,
 as a just mark of my resentment, and make them
 my people that were not my people, call them be-
 loved that were not beloved; wherein have I chan-
 ged

ged for the better ? Trace your Bibles back ; look to Abraham, Isaac, and Jacob, Moses, Daniel, and Job, in all the Prophets and Apostles, are ye better than any of them ? you must answer no ; yet the Martyrs shewed their love as great in dying for me, as the Jews did : then here ye stand together, both alike faithful, so I have not changed for the better, nor the worse : but I will tell you what I changed for, to try you all in the end. The Jews perished for want of that knowledge the devil told them they should have ; for had they been as gods, knowing good from evil, they would have known me, when I put them to the trial of their knowledge ; therefore I told them the devil was a liar from the beginning, and by their ignorance they proved it : neither understood they their Prophets, but judged what they prophesied of my second coming would be fulfilled at the first, and erred for want of knowledge, and proved the truth of what I said to man, he should be dead as to every knowledge of God. And now I am come to try the knowledge of the Gentiles, and find them as far from knowledge as the Jews, or they would have discerned from whence the Spirit came : but here is man lost in wisdom and understanding, and dead as to the knowledge of God. Now I will throw open the Bible unto all men. The woman, through her strange effects of faith, was betrayed by the serpent, and gave it to the man ; the man betrayed his Lord ; then followed the wondrous prophecies, that no man never understood, that as the serpent bruised my heel, so shall I bruise his head, by the same weak instrument he first betrayed to bring it on me, should in the end bring it back again ; so I suffered what man cast on me, and satan shall suffer the blame the woman cast on him ; and that man that will not own it just, shall go with his master the most praise, for now I will cut short my work in righteousness.

Do

Do these things appear too marvellous in the eyes of the readers to believe them? I answer, they appear to me so just, that the God of this world must so blind their eyes, that in seeing they cannot see, nor in hearing they cannot understand, if they do not see it clear: and every one must own the sentence just; for I may say with the thief upon the cross, satan received the just sentence passed upon him from the woman, but the Lord suffered an unjust sentence from the man, at first and at last; for if they thought it right to hearken to the woman at first, why not Pilate at last? So I cannot see but man is blameable, as well as the woman; but the author of the whole was the devil; he first rebelled in heaven, and as soon as man and woman were created, he studied arts and lies to betray them, and made them break the commands of God; and the best of men cannot shun all his arts, therefore it is impossible for the will of God to be done upon earth, as long as satan's power reigneth, for his arts are as many as his power is great. Now is it unlikely the Lord should pass so just a sentence on him, to turn back on his head the destruction he had brought on us all? He did not spare his Son, neither hath he spared man, and why should he spare the devil, who was the author of every evil? For we learn from Judas, that the devil entered into his heart before he betrayed his Lord, and it is plainly proved from his hanging himself afterwards; and I believe he entered into every heart, or they would never have betrayed the Lord Jesus Christ. Then why should it be marvellous in any one's eyes to say, the day of vengeance the Lord had in his heart turned on satan the spear, that he should receive his sentence from the woman, as Christ did from the man? This appeareth to me consistent with the mercy, wisdom, and the goodness of the Lord, who is wise in all his ways, and just and right in all his

O

works,

works, and when I disbelieve the one, I shall the other, for the prophecies are as clear of the one as the other. So here is my firm belief gone out into the world, and I believe this spirit as much came from the Lord, as I believe Christ died on the cross. Now let men of learning bring forth their arguments, and shew their strong reasons, why they believe the one and not the other; and I will bring forth mine, and shew my strong reasons, why I cannot believe the one without the other. Whatever be your thoughts, as judging it of myself, I will tell you the answer of the Spirit to it--“Thy pen is the pen of a ready writer, thy heart hath indited a good matter, and all men shall know the weight, and the truth, and justness of thy words, either to thy joy and comfort, and everlasting salvation, or to their everlasting destruction. For now, be it known unto all men, the redemption of man would never have been bought with my blood, had not that been in the bosom of the Father and me, for me to take the blame man cast on the Lord, that satan might bear the blame the woman cast on him; therefore I said unto thee, in answer to the Minister, when he said he would never have believed one God died to atone to another,

One God unto another to atone ;
 It is a myst'ry understood by none.
 But now the myst'ry I shall shew it clear,
 The fatal sin I bid you now beware;
 For here's the sin against the Holy Ghost,
 To say the serpent's sentence is not just;
 Then sure unjustly I for man did die,
 Look unto Calv'ry, men, and tell me why
 You nail'd my hands and feet unto the cross ?
 If satan's freed, then man I say is lost.
 Greater than Adam man brought on the guilt,
 And on your heads must all my blood be spilt,
 If from my side there does not come the spear
 To bruise the serpent's head, and wound it here.
 My side, like man's, was open to your view,
 Look on the woman now, believe it true

That

That here's a woman taken from my side,
 That I've declared to man to be the bride,
 For to take vengeance on the Bridegroom I'll
 And justly claim'd the serpent's blood to spill.
 Now if this justice is deny'd by man,
 I tell you plain, you've brought your ruin on,
 For then the vengeance I had in my heart
 Must be on man to turn the fatal dart;
 But if you owe the woman's sentence just,
 Then man is freed, and satan's sentence cast.
 So now the hearts of men I mean to try,
 And then my arrows they shall surely fly;
 On men or devil shall my fury fall;
 So now take care, I warn you one and all.

Now I have shewn you plain, why I took man's nature upon me, and died for man that I might bear the blame he cast on me, that satan might bear the blame the woman cast on him, for I felt for man that I had made him subject to the powers of darkness. But was there no other way could be ordained for man's redemption, and could my Father's wrath be no other way appeased but by my shameful death upon the cross? How inconsistent with reason, to think the shameful death men put me to, should appease my Father's wrath. No, no, I tell you plain, O man! was it to stop there, it would sooner increase his anger than abate his wrath: But what will abate his displeasure with men, is, their seeing clear the justness of his sentence, in casting on satan the sentence from the woman, as they cast the sentence on the Lord by man; for though the petition is made by thee, the justness of the sentence must be cast by man, before ever God and man can be reconciled. Where is the age that sheweth or proveth God was ever reconciled to man. Hath not the judgments of God overtaken men in every age of the world? then how is my Father's wrath appeased, when sin and sorrow, and the judgments of God, have followed man to this day? Will you say I died for them that

were good men, and believed in me? And was that all I died for to reconcile to God? then my blood was shed in vain; for in every age of the world, they that feared God, and worked righteousness, were saved. So there is no way man's judgment pointeth out my death was of any use to him. But here are the ends of my death; to see the travail of my soul, and be satisfied; to triumph over death, hell, and the grave; when I see my deadly foe cast by man that crucified me, and clamour for satan's destruction as they did for mine; and all men say, with the thief on the cross, satan is cast justly, but the Son of God has done no wrong, then will my Father be reconciled to man; and satan must confess I have done him no wrong, if I bore the sentence man cast on me, for he to bear the sentence the woman cast on him; If I stoop to the failings of men, satan must fall the same way; for if man is the sufferer, man must be the judge. But consider, the Son of God suffered with man, and must be the Judge for man; men as men must be the jury, God as God must be the Judge to pass the sentence, when clearly proved by man, then will God and man be reconciled. Weigh deep these lines with reason and the Bible, and tell me, O man! whether this sentence is just or unjust, and I will answer thee again.

But ne'er no judges in your land
 Had ere so weighty trial in hand.
 Since I was judg'd at Pilate's bar,
 The Holy Ghost must be judg'd here;
 But I do tell them, 'tis not thee,
 It is the writings they must see,
 I am the Spirit did indite,
 That did induce thee first to write;
 And all mankind shall know I AM,
 And I JEHOVAH is my name,
 The Father, Son, and Holy Ghost,
 In these three I's the sentence past,
 And ev'ry myst'ry I'll explain,

And

And echo back the lines to men.
 I am the Maker of ye all,
 Edom was found, when man did fall,
 A tree of life within to stand :
 Hear now my voice, ye sons of men !
 O people ! simple and unwise,
 Vain are your thoughts, for to despise
 A God that gave the woman first,
 I AM, I AM too, gave her last ;
 By her obedience free'd the score,
 Her faith is just, if man sees clear ;
 And she hath err'd the safest side,
 The path is strait, the field is wide.
 So if you judge her senses lost,
 It is where man can never boast,
 So far beyond the learned's skill ;
 So you may judge it as you will.

The following was written, in answer to a dignitary of the church (to whom I have sent many letters), it was from the text he preached on a thanksgiving day in 1797, " Serve the Lord with fear, and rejoice with trembling," Psalm ii. ver. xi. It was answered me in the following manner :

Now thou hast ended I'll begin.
 The second Psalm to all is come ;
 My sword is drawn, and dipp'd in blood,
 'Tis time for man to know his God ;
 For conq'ring now I'll conquer all,
 And fast the deluge down shall fall,
 Till ev'ry nation, you shall see,
 Will each fall down and worship me.
 I'll trifle now with man no more,
 My sword I'll send from shore to shore,
 Until the nations do comply,
 And in the vallies humbly lie,
 To worship at Emanuel's feet ;
 Now I've begun I'll finish it.
 But if your peace you'll keep at home,
 My mind and will must be made known ;
 That ev'ry nation now may fear,
 Let England know my kingdom's near,
 When ev'ry burthen I'll relieve,
 And gladden soon the hearts that grieve.
 But if this way ye do go on
 To keep in darkness still your land,

Just

Just like thy head all hearts will be,
 We cannot stand, lie down like thee.
 Provok'd by anger, first they'll go
 Careless, like thee, of what they do,
 Until their feet are wet with blood,
 And soon the pain will seize their head,
 Then sure like thee they'll all lie down,
 We cannot stand, nor bear the wound.
 Therefore ye shepherds now awake,
 The helmet of salvation take,
 And the whole armour now put on,
 And shew the Corner-Stone to man;
 The temple-gate throw open wide,
 And shew your flocks where they must hide;
 The Rock of Ages now is come,
 Such days as these were never known;
 Nor did a woman so appear
 To write or act as thou hast here.
 Then ev'ry thing together weigh,
 You'll see the dawning of the day,
 Tho' like the weather doth appear,
 The sun seems hid and cloudy here,
 That you cannot behold the sun
 No more; you see the days are come.

If my readers are at a loss to know how these things came to me, and cannot believe them because they cannot find out the mystery, I shall answer them from another text, and part of the sermon preached by a reverend divine on the 25th of December, 1797. I hope my readers will weigh deep the words, and the answer to it. The text was from 2d Corinthians, chap. viii. ver. 9. "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich."

In the course of his sermon he said, if we did not believe in Christ, because we could not find out all mysteries, we should be like a man that sought for an anchor in the dark, and so make shipwreck of faith and a good conscience; or like a philosopher, who threw away his cup, because he was outdone by

a boy, that made a cup with the hollow of his hand to drink out of. In his sermon he said, nothing could strike us more forcible than our own conscience, when our Saviour said, "I was hungry, and ye gave me no meat; thirsty, ye gave me no drink; as much as ye did it not to the least of my disciples, ye did it not unto me." When I came home, it was answered me in the following manner.

Now, Joanna, thee I'll answer,
 As the matter did appear,
 If thou clear canst judge thy Master,
 In it I was surely there.
 Out of his mouth dost thou condemn,
 And I will condemn him too;
 What he did say, I bade him weigh
 And lay before his view.
 The thing's too high, ----- now cry,
 Too wondrous to believe,
 As he can never find the way
 These truths thou didst receive.
 Then like the man will he go on,
 His cup to throw away.
 Because he is outdone by one
 Appears as low as thee.
 Or in the dark to miss his mark,
 No pilot can he see,
 No rock to climb, his anchor gone,
 His shipwreck let him see.
 What hazard run, what rock to climb,
 When he's benighted here,
 And faith, and hope, and all is gone,
 And charity despair:
 For charity he'th none for me,
 To see my honour die;
 Am I not come to poverty,
 Humbly to him apply.
 And will he say, like thee, that day
 He did something bestow,
 For to assist me in the way
 My journey to go through?
 To bid me come has he begun,
 Or wish'd my kingdom here;
 As all my flock has now become
 Just like thy Father here?

Wounded

Wounded like he my people be,
 What clothing do you send ?
 I ask you where's your charity ?
 See my imprison'd friend !
 With grief oppress'd you wound her breast,
 And stones for bread you send ;
 She does not want your charity,
 If gold be what you mean :
 The charity wanted by she
 Is faith and love to show,
 The feeble knee for to confirm
 With charity below.
 And judge your God as Abra'm did,
 He's faithful in the end ;
 He wont deceive those that believe,
 Come to the other send.
 For perfect here do men appear ?
 My word they do forget ;
 No prophecies are mine, by them
 The myst'ries seem forgot.
 My Bible's clear, 'tis man doth err,
 And trace my Bible back ;
 Did I not tell you in the end
 The myst'ries would be great ?
 The Prophet's word is on record,
 A Child should lead you all ;
 What answer now from you I've got ?
 You mind it not at all.
 And marv'lous things to you I bring,
 And marv'lous all is done ;
 Were you to see the perfect day
 Your senses would be gone.
 The sun so bright would take your sight
 When brilliant it doth shine,
 You cannot long look in the sun,
 Nor see the things divine ;
 So must appear now clouded here,
 Your senses to secure.
 Thy Father's hand so near doth stand,
 I can't say any more.

Now I shall begin with our Saviour's words when he was about to leave his disciples, he said, " When the Holy Ghost cometh, that is the Comforter, " whom the Father shall send in my name, he shall " bring all things to your remembrance." Now you are not to suppose he meant it at that time to his

his disciples ; for though he sent the Holy Ghost upon them, and gave them power to work miracles by the power of his Spirit, yet the Father did not send it then in his name, as being the fulfilment of the meaning of his words ; for Christ appeared personally unto his disciples, and the power of his Spirit was given them. The Holy Ghost is the Holy Spirit of God and Christ, as the soul and body is united in one man, the body visible, the spirit invisible, yet the two are one ; so God and Christ are one in power, one in wisdom, and one in heart and mind, yet they are two in person ; but the Holy Ghost is the Holy Spirit of God and Christ invisible, and where is the inspired penman that ever said the Holy Ghost was seen ? Now, as the Holy Ghost was to come, to bring all to your remembrance, you are to consider further our dear Redeemer's words, " What I say unto you, I say unto all ; lo ! I am with you to the end." This is meant to all his believers and followers, that he should be with them till the end was come ; to send the Holy Ghost, the Comforter, whom the Father should send in his name, to bring all things to their remembrance. Now, my friends and enemies, I must address the different reader ; for I know, as in ages past, so is the present ; for in every age of the world unbelief hath abounded, and so it will in this present age, or the 12th chapter of the Revelations can never be fulfilled. If the devil did not work in the hearts of some men, how could the dragon cast out floods against her ? But to come to the purpose. I shall inform my readers, it is by the inspiration of the Holy Ghost my writings are to bring all things to your remembrance. I am ordered to write in his name, to call you back to the tree of knowledge, and to lay all the Bible before your eyes. I am to call to your remembrance what our Saviour said, and what he meant by saying, *the Holy Ghost was*
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the Comforter; for I have now to inform you of the dangers and distresses, sword, and almost famine, seem to appear; yet your redemption is nigh to be redeemed from death, hell, and sin, that is from Adam's fall, by the redemption in the blood of Christ; satan to be chained down; Christ's kingdom to be established; and the good fruit that was on the tree of knowledge must come unto all men: for the dead shall hear his voice, and live; that meaneth, those who were dead by the fall of Adam, shall come to the knowledge of God, and the knowledge of their Bibles. The man that was born blind received his sight by Christ, and so will men that are pronounced dead be made alive by Christ. And first, see men as trees walking, will soon see they are perfect men, and no more appear like trees; but so they now discern their Bibles, for the scriptures are hid under them that are lost; now we were all lost by Adam's fall, and the scriptures have been hid from all men. But the proper meaning of the word *is*--it is hid from the powers of darkness; for as soon as he found out the command was given to man, he found a way to betray him; and as soon as the Son of God was upon the earth, he found a way to work in man to betray him; and did the devil understand the scriptures, he would soon find a way to work on men, and make them like himself, till he would draw men to the same pride, presumption, and rebellion, he did the fallen angels, so all must perish. Therefore, 'tis for the sake of man the scriptures are hid from men and devils, till the powers of darkness are chained down, then I will throw open the meaning of all the Bible, and give them the enlightened knowledge the fallen angels had got, and place man in a state of perfect happiness as they were placed, and try man for one thousand years, then shall I see what man is when satan hath no power over him; to be clear when I judge,
and

and just when I condemn, I will let him loose again, to see what he will do. Now, if satan does not tempt man again, he shall have his perfect freedom to walk up and down in the earth; but if he tempteth man again, he shall have his sentence passed in that day, to cut from off the face of the earth, when the seven thousand is expired. Now I will appeal to men's consciences, if I am not as just with satan, as I was with man; and if I am not just in judging, and clear in condemning, when I have made so fair a trial, and sought bounds for the devil as well as for man. But this I will explain another time.

The answer to some one's enquiry, What use the prophecies were?

Now, JOANNA, I will answer thee in plain words. At the beginning, when man fell from the perfection in which he was first made, he fell under the powers of darkness, and had it not been for prophecies, man would soon have become like the wild ass's colt. The wild Indians, and the complete heathens, who worship stocks and stones, shew you what man was fallen to, and what all men would be, had I not sent my Spirit amongst them, to instruct and direct them, and by prophecies foretold what lay before them. The promise and threatenings were both foretold, and both were fulfilled, to enlighten men's minds, and make them live in faith and fear. But all this time man remains under the fall; few see any form or comeliness in religion, ignorant of God, pursued by the devil; and what are men now, but like wild bulls, rushing one upon another? Hath this made your land, or any other, one whit the better or wiser? Various constructions do all men put on it; then how will ye become new creatures? How will ye know the Lord, if your understanding is not enlightened? And how

will it be enlightened, but by the spirit of revelation, and by the spirit of prophesy? How shall I bring men out of darkness into my marvellous light, or how shall the knowledge of the Lord cover the earth as the waters cover the great deep, if I do not go on as I have begun? Men now see but as trees walking; but when I open to men all mysteries, then they shall see as men, why I permitted the fall, and why I fixed their bounds to be under the fall, and why I promised to redeem them from the fall; these are mysteries concealed from man; and was I to shew signs and wonders in heaven above, or in the earth below, it would not enlighten men's minds. For though my Gospel is clear and plain before them, yet those who do see, it is through a glass darkly, but then shall ye see face to face: when the truths of thy prophecies are made known, then will men see the mysteries of the Bible, and all men become of one mind, and one heart; therefore have I made it so strong, and brought it round in so strange a manner, that it is impossible for man to be deceived. The truths of thy prophecies will convince men of the truths of their Bible; the strange manner it will be brought to light, will convince men it is the Lord's doing, and will be marvellous in their eyes. The more men wonder at thee, the more will they wonder at their Bibles, when they are brought plain to their view. Some stumble at thee, others at my chosen men; but the end will convince all men it is the wisdom of God, and not of man, that chose these very men to bring to light the hidden things that are done in darkness, and bring my Bible and thy prophecies together. I will explain it more fully on the morrow.

The 29th of June, 1798.

I have given you a short account of the use of prophecies, and now I will explain the mystery of prophecies. They were delivered to the Prophets, who never understood them, nor none that read them, as you will see by the vision of Ezekiel's Dry Bones. It was delivered to the Prophet long before Christ came; and the end of the vision was seen by John (see Revelations, chap. vii. where he speaks of the sealed people). Happy are those who believe and pray to be some of the sealed number; for the Lord will wipe away all tears from their eyes (as you will see in the last verse), and lead them to living waters, and breathe in them the breath of life as you will find in Ezekiel's vision, which is explained in the following manner.

It must appear, the dry bones here,
 Men's hearts are all grown dry,
 In satan's snare, I tell thee here,
 Does this a mystery
 Appear to thee? How can it be
 The meaning of the word?
 The vision that was seen by him
 Foretels the pow'r of God.
 When I do come to breathe in man
 A spirit that is new,
 I'll surely make the dry bones come,
 And give them sinews too,
 Upon their feet; the number's great
 When I do all awake,
 Tho' men have been all dead in sin,
 Their sinews I shall shake.
 Bone to his bone's not known by none,
 Nor is it understood
 That I did make man for my own;
 'Tis there they death elude.
 That by the fall, be't known to all,
 I did pronounce man dead;
 But when I do them all recall,
 They'll see their living Head
 That conquer'd death, will bring them forth
 And join them bone to bone;
 That is to me the mystery,
 I therefore took man's form.

My

My sinews there shall sure appear,
 But then the Jews will quake,
 When I do tell them when and where
 My statutes they did break,
 Till they did come dry bones to man,
 And sinews they have none,
 And number'd in their graves so long,
 And almost bury'd down.
 Canst thou not see the mystery,
 How they are bury'd here,
 And like the dead in graves now be ?
 I'll make it to appear.
 A living people once they were,
 And trace their father's back,
 Abram and Joseph now appear,
 And judge how Enoch walk'd
 Close with me ; the myst'ry see,
 Let all the just appear,
 Then you will see they liv'd in me,
 And shone as pillars here.
 But those are dead, and all are fled,
 The branches are behind.
 I ask what living stones appear,
 What corner-stone to find,
 For to keep up a Joseph's hope,
 And Abram's faith appear ?

The following lines were answered me from the words of a Jewess, who said, " They were of all " people the most unhappy ; for they were obliged " to wander up and down the earth to get their " bread." She was answered, " Some people were " of opinion, the Jews and Gentiles would soon be " of one mind." The Jewess replied, " She wished " it was to-morrow, if it was the will of God," and repeated it three times ; " they had expected it for " two hundred years ago, but feared now it was not " so near." Her words were answered me in the following manner.

To her words I'll deeply answer,
 Of one mind you soon may be ;
 The two hundred and two thousand
 Is a hidden mystery.

The two hundred they have shorten'd,
 As I told thee heretofore,
 The two thousand are approaching,
 Let the Jews begin to fear.
 Tell me why they are complaining
 That they wander up and down ?
 For when first I came among them,
 They no place for me could find.
 All the wonders I did shew them
 Did but swell their malice high,
 As I was not then exalted ;
 Now I'll shew the mystery.
 Pomp and grandeur then did swell them,
 And my poverty despis'd ;
 Trace the judgments now I tell them,
 It is time for to be wise.
 If my love they longer slight it,
 Fatal shall their sorrows come ;
 They for me no house provided,
 I for them prepar'd no land.
 My disciples they did wonder,
 And as martyrs they did die ;
 They are murm'ring and complaining,
 But I bid them tell me why.
 Haughty titles they were seeking,
 And my poverty despise ;
 If I bring them to the manger,
 Will they now the babe despise ?
 If they do not, I do tell them,
 All that their forefathers done
 I will blot out of my mem'ry,
 If they to the purpose come.
 When I come 'twill be in glory,
 And that ev'ry soul shall see,
 If on earth I dwell amongst them,
 In the Spirit it shall be.
 I have dy'd for man already,
 But I say I'll die no more,
 Let them tell how they expect me,
 And I'll fully answer here.
 If they wish the days approaching,
 Then to-morrow it may be ;
 In my Gospel they may seek it,
 In it there's a mystery.
 Now the Jews, thou soon must warn them,
 And the reasons now assign,
 In what manner they expect me
 In their own appointed time.

Then

Then their reasons I will answer,
 And their folly I will shew ;
 But I say I'll not reject them,
 If they own my judgments true.
 All their lands I will redeem them,
 Nations shall before them fall,
 For one man shall chase a thousand
 Till I have destroy'd them all.
 And that is the heathen nation,
 With them I shall next begin,
 Till Jews and Gentiles join together,
 Then the vict'ry they shall win ;
 For by two I'll kill ten thousand,
 And the rebels then shall fly ;
 I will build that holy city,
 And the time is drawing nigh ;
 Then my kingdom it will flourish,
 And you golden days will see,
 For the rebels all must perish
 That wont put their trust in me.
 With the Jews thou now hast ended,
 Till of them thou more dost hear ;
 And of others I did tell thee,
 I shall answer all thy pray'r.

I shall now inform my readers the fulfilment of these things is to all nations, but more particularly to Jews and Gentiles, as you will see explained from Simeon's words, "A light to lighten the Gentiles, and the glory of my people Israel." The type was explained to me from the two candlesticks at the altar, in the following manner.

How shall the glory now in Israel shine,
 If I don't open the benighted mind ?
 Or the fulfilment of the Gentiles come ?
 'Twas by a woman first the deed was done ;
 Because she did the serpent first obey,
 To bring it back must turn the other way ;
 The mother she was surely of the Jews,
 But now the bride I'll of the Gentiles choose.
 Judge for yourselves, if these things don't agree,
 That God and man might perfect likeness be ;
 And if I stoop to come so low as man,
 Why should I not now do as they have done ?
 Two candles on the altar now are plac'd,
 For types and shadows now as Moses was ;

But

But soon these shadows will be put away,
 When ev'ry one doth shine to perfect day.
 The meaning of the candles are conceal'd,
 And now the myst'ry I'll to thee reveal.
 'Twas the two lights that Simeon he did see,
 The Jews and Gentiles, glorious lights to be ;
 And why so glorious did these two appear ?
 Because the Virgin did the Saviour bear :
 And to the Gentiles thou must surely come,
 The Prophet's words must unto all be known :
 Rejoice, thou barren ! to whom thou dost not bear,
 Break forth in singing, thy Deliverer's near ;
 And of thy children many more shall be
 Than of the marry'd wife, most certainly ;
 The Lord of Host thy husband he doth call,
 And by the Bride I'll join both one and all.
 But deeper mysteries lie still behind,
 That thou another day the truth shalt find ;
 For ev'ry myst'ry I'll reveal to thee,
 Before my servants warned they shall be.

I shall now proceed with what was explained to me in 1797. In that year I was ordered to fast throughout Lent, and eat no meat but one day in the week ; so I fasted six days, and eat no more than a bason of broth a day ; not a morsel of bread did I make use of but in my broth. Thus I fasted the seven weeks in Lent, as I was commanded ; and on the Good Friday I was ordered to put three pens in the Bible, and write down where I found them. The first was in Micah, chap. i. ver. 2, " Hear, all ye people ; hearken, O earth, and all that therein is : and let the Lord God be witness against you, the Lord from his holy temple." The second pen was in the second book of Chronicles, chap. xxiv. ver. 19, " Yet he sent prophets to them to bring them again unto the Lord, and they testified against them : but they would not give ear." The third pen was in Numbers, chap. xxvii. verses 15 and 16, " And Moses spake unto the Lord, saying, Let the Lord, the God of the spirits of all flesh, set a man over the congregation." After

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I had

I had written where I had found my pens as I put them in the Bible, without knowing where, I was answered in the following manner :

“ Now hear the words of the Lord, ye men of Israel, and all ye inhabitants of the house of Jacob, thus saith the Lord, I am God, and there is none besides me that can deliver you. I am the same to-day, yesterday, and for ever. In me there is no variableness, nor the shadow of turning. Then why have men sought out so many inventions? Why have ye set at nought all my counsel, or why have ye despised prophecies? On what foundation does the house of Israel trust? Have ye seen vain visions? Have ye deceived yourselves in vain divination? Are ye become more wise than your forefathers, or are ye become more foolish? The prophets trusted in me, and sought me not in vain. I was a light unto their feet, and a lantern to their paths. I directed their goings, and my Spirit was upon them from generation to generation. I never left myself without a witness. Have I not cared for man, whom I formed? but how is the fine gold become dim! As past ages were, so is the present. They despised my prophets, they were full of their own inventions till they brought destruction on their own selves. Then, lo! I come; in the volume of the book it is written of me. Here was my Father and Me; one in spirit, one in power, and one in truth. The lame were healed and walked, the blind received their sight, and the deaf heard. Not half the miracles I wrought were ever penned. But here is the chain that hangs the law and the gospel together: the law was given to man, but it was fulfilled by the Son of God. Then now hear ye him, “ to-day, if ye will hear his voice, harden not your hearts.” Did I come to give ye light, or to make ye blind? If light, walk in the light, and confess that my gospel is true, and my word verified. Ye have

have wars and rumours of wars, nation against nation, city against city, men divided against themselves, and perplexities and distresses of nations; judge for yourselves if it be not true. Then now let the Bridegroom go forth from his chamber, and the Bride go out of her closet; for Sion is in travail, and longing to be delivered; for darkness hath covered the earth, and gross darkness the hearts of the people; the wisdom of the wise men are perished, the understanding of the prudent men are hid, and the bows of the mighty men are broken; then fear ye the rod, and him that hath appointed it, for he that stumbleth shall be girt with strength, nor shall this generation pass away till all is fulfilled. Let men study their Bibles, and they will find it is not fulfilled. Have I called Jews from all nations whithersoever I have scattered them? Is Jerusalem new built? Do all the nations of the earth know me? These are not fulfilled; but the time is at hand, that I will throw down and build up, I will scatter abroad and gather together, I will wound and I will heal, I will cast down and I will raise up, I will kill and make alive, I will quench the flames of fire that are kindled seven times more than usual, I will stop the mouths of lions, I will gain the victories in war, I will go on as I have begun till victory is accomplished, for judgment shall be laid to the line, and righteousness to the plummet. I have begun, and I will make an end. The days are accomplished for my chosen people, and their warfare must be accomplished and have an end. Paul, Paul, do not persecute me. Peter, Peter, do not deny me any more. I will gather you together as a hen gathers her brood under her wings: I will set a watchman over you, and my banner shall be "love." Then now hear me, O Jacob, and all the families of the house of Israel; the stone that was rejected by the builders, is now be-

come the head of the Gentiles ; and here is the head of the building. I have chosen you a watchman over you, that ye may not be as sheep without a shepherd. Your shepherds are dumb dogs, your prophets are gone, your cities are laid waste, and ye are become as cakes not baken, for ye have followed after wind, and the pride of all nations testi-fieth against you. Then now let us reason together. Though your skins are as scarlet I will make them as snow, and though they are as crimson I will make them as wool. Then now let your rocky hearts be rent, and the graves of the dead be opened, for ye are dead in trespasses and sins ; but now I will call you with an effectual call, now I will save you with an everlasting salvation. Turn unto me and I will turn unto you, look back on your prophets whom ye have slain, and look unto Calvary whom ye have crucified ; confess your faults, and wash your hands, and I will heal your backslidings, and love you freely : but if ye harden your hearts, as your forefathers did, then will I bring on you swift destruction. This is my will for the Jews.

“But now to come to the Gentiles. Awake, my shepherd, whom I have anointed as a watchman over you and all nations, to be a judge between me and my vineyard, and I will anoint him with the oil of gladness, and he shall come into my presence with thanksgiving. Give ear, O heavens ! and be astonished, O earth ! the Lord hath a controversy with his people. I have nourished and brought up children, and they have rebelled against me. Ye have drawn the sword in vain, ye have fixed your bows for nought, and by reason of your sins doth your land mourn. Now this commandment is for you,---I have chosen me a shepherd, in whom I find no fault : if you choose him, I will choose you ; if you obey his counsel, I will heal your backslidings, and love you freely : but if ye reject him, I will
reject

reject you, and I will laugh at your calamities, and mock when your fear cometh ; for if you refuse him you will refuse me, for he hath not testified of himself, but I have testified of him ; my laws shall be written on his heart, and my Spirit shall be in his inner parts ; in seeing he shall see, and in hearing he shall understand ; he shall judge between thee and me, between me and my vineyard ; true and just shall be his judgment, and by him thou must stand or fall, for my Spirit shall be upon him ; because he hath acted more wise than others, so will I give him more wisdom than others, for he that humbleth himself shall be exalted, but he that exalteth himself shall be abased. Ye that seek for Wisdom, shall find her as silver, and ye that dig deep, shall find her as true gold, and be made heirs of God, and joint heirs with Jesus Christ."

No man can read his Bible, without being lost in wonder, love, and praise ; and know it is not our merits, but free unbounded love was all the spring from whence his goodness flows.

The righteous all with their enlighten'd eyes,
 With modest joy the humble host reply,
 Thy mercies, Lord, our goodness nought we know,
 No good, alas ! then did we ever do,
 To be so highly favour'd of our God
 For Christ to die, and wash us in his blood,
 And full atonement for our ransom make,
 When we had ran ourselves so deep in debt ;
 And this will surely make the humble heart
 Repent the sins that made its Lord to smart,
 And then you'll see there is no room for pride
 (What is to one is unto all apply'd).
 If Eve's transgression fell upon us all,
 Then one's obedience sure the same must fall ;
 So men of wisdom now must clearly see
 That the good fruit that hung upon the tree,
 By the same hand it surely must come down
 That pluck'd the evil. Man too soon was found
 To cast the blame upon the Lord on high,
 And now the blame on man must surely lie,

Because

Because the lying spirit was sent out
 To fill the prophets hearts with fear and doubt,
 That no Macaiah could to them appear
 To make them wiser prophets than they were ;
 They judg'd their wisdom and their learning too
 Brought greater knowledge unto all their view
 Than poor Macaiah's prophecies could be,
 And mock'd the prophet as they mocked he,
 And ask'd which way the spirit ever went
 From them to thee, to tell thee my intent ?
 That all the prophets wrong did prophesy,
 And in thy face they'd all give thee the lie.
 Did not Macaiah in thy Maker stand,
 And the Messiah nearly now at hand,
 For to fulfil the words Macaiah spoke ?
 And now I'll tell thee how they all did mock.
 Thou know'st that I have said, like Ahab's reign
 Are all the prophets that advis'd the king
 For to go on for to support the war,
 But know not what they're so contending for :
 Is it for to support the Romish band ?
 Then Ahab's prophets they are in your land,
 And now Macaiah ev'ry one shall see
 Is the true prophet prophesy'th by me.
 The Romish bands they never shall support,
 And now Macaiah they shall never hurt,
 Because too soon I'll make it all appear,
 And prove Macaiah is thy Maker here ;
 And the Messiah in that name doth stand,
 'Tis but few letters chang'd from God to man.
 For if they say they'll have a glorious peace,
 And gain the vict'ry ere their arms do cease,
 Then let the spirit's sword begin to fight,
 And say my gospel must be kept aright,
 Then I will soon support them in that war,
 And prove to man the true Macaiah's here ;
 Then as the diff'rence in the name's no more,
 I'll make it prove that the Messiah's here :
 And if my shepherds they do now awake,
 To change the letter, and Messiah take
 To be the prophet that did tell them true,
 And bring my law and gospel to their view,
 And let the spirit's sword begin to fight,
 I tell you all I'll make them men of might,
 And ev'ry foe shall down before them fall,
 (That way you'll conquer, and you'll conquer all)
 And then a happy nation you shall be,
 Your land I'll prosper, and your bonds set free,

And

And you shall boast of vict'ries in the war,
 The night's approaching, let the stars appear;
 For if the ev'ning star alone doth shine,
 I ask what light will it give to mankind
 Till all the rest be lighted in the skies?
 Ye sons of learning look, and now be wise.
 In this new century I have shewn the star,
 Seal'd up from man, till night was drawing near;
 Six years thou know'st that this hath been conceal'd,
 But now, the seventh, publicly reveal'd,
 And this discern is in date that's new;
 Bring forth your reasons, or believe it true
 That now the evening star it doth appear,
 And Ahab's prophets and Macaiah here.
 So now act wisely, all ye sons of men,
 Be clear in judgment ere ye do begin
 To use the woman as you did the man,
 You'll find a Jehu after soon will come,
 And Isra'l scatter'd as they were of old.
 You'll find the truth was by the woman told.

But now I shall come to the purpose of types and shadows. The brazen serpent was a type of Christ, though made like a serpent that resembled the devil (for in that shape he betrayed the woman), yet the brazen serpent was certainly a type of Christ; as the ram that was caught in the thicket when Abraham offered up his son Isaac, was a type of the devil, though he was a sheep; and Christ compar-eth his flock to sheep, and himself to a lamb; yet then he compares the ram to a devil that will be caught in a thicket, and must be slain instead of man, when all men's faith becomes like Abraham's. This I shall shew you in the volume of my books. But to come to the type of the bells ringing in different hours in different parishes, so is the different calling of the nations, and the type of the seven and eight days. The seven o'clock bell denotes the Lord's finishing all for man in seven days; at eight days old Christ was made known in the temple by Simeon; now reflect on his words, "A light to lighten the Gentiles, and the glory of his people Israel."

rael." But what followed Israel then? Now, as the bells stand for types and shadows, consider, as the seven days were ended, the decree for man, which is one thousand years. The eight denotes the eight hundred; then the nine are to call back the leprous men, who are to be brought back again and joined to the ten, which denotes, that some of different nations were convinced at that time, but did not abide in the gospel of Christ. The stranger was the Gentiles. Now all these men must be joined together by the ten and eleven o'clock bells, for then goeth in all churches. In the afternoon, the one o'clock bell in all parishes. So in the end all nations will come to the Three One God. Now the one thousand denotes the Lord's finishing for man, and the eight hundred Christ's second coming. Then now judge for yourselves; as it is said to me, the Lord will begin his strange works with a new century, and go on in such a manner to fulfil my prophecies, that in three years the major part of our land will be convinced the Lord hath spoken by me, and the Bible will be revealed very clearly unto men.

Mr. L-----r dreamt one night he was going over London bridge, and the bridge was broken in the middle; that many persons were looking at the water, and others were endeavouring to repair the bridge. Deep is the mystery of this dream; the explanation of which I shall give, in part.

Now by this dream cannot mankind discern
 How they are warn'd to guard against the storm;
 In ev'ry age this thing hath surely been,
 Then now I ask if I am not the same?
 If that in dreams I ever do men warn,
 'Tis by the Spirit, they do not discern,
 And by the Spirit I do do the same,
 By day and night my Spirit always came;
 For should I leave man singly to himself,
 'There is no man could 'scape the pow'rs of hell.

But

But tho' I guard them with a father's care,
 I'll try their wisdom ere I'll say I'm here ;
 And he that doth with caution now go on,
 I will protect 'gainst ev'ry coming storm.
 But now the myst'ries I will soon unfold.
 This is the very myst'ry of his dream :
 Bridges are safeguards for the sons of men,
 But when they're broken none can safe go thro' ;
 And now I'll bring it plainer to thy view.
 When bridges part or wholly are thrown down,
 Some other road for man there must be found.
 Thou know'st I said the storm was coming on,
 That they must guard against the rising storm ;
 And now thou see'st the shadow is begun,
 I say the substance now is hast'ning on.

I shall leave the further explanation of this dream to my readers.

Now I shall acquaint you with the days that are before you. The end of finishing what Christ died for, is at hand, as I told you ; and you must know, from the prophet Isaiah, chap. lxiii. ver. 4, " the day of vengeance is in my heart," then will you bring the day of vengeance upon yourselves, by denying its being for the devil, then you must say it is for man. Then know, O man, that day is at hand, which you will see in Revelations, chap. xi. ver. 14, " The second woe is past ; and behold, the third woe cometh quickly." The first woe was when the world was drowned, and a fatal woe that was to men. The second woe was the destruction pronounced upon the Jews, the destruction of Jerusalem, and the scattering of the Jews over the face of the earth. Now the third woe is to come. The two first were pronounced on man, the third and last are for the devil. If they fall on men, they will bring it on themselves by their careless regard of bringing it on the devil. But if men will look deep into the mystery, and pray the Lord to turn the day of vengeance on the devil, as being the author of sin and the finisher of their sorrow, then

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Christ,

Christ, who was the author of their faith to lead them to trust in him, will be the finisher of their faith ; which will now be the cause with thousands. For now is coming the kingdom of our God and our Christ, and 'tis not all the powers of earth and hell can tempt all men to disbelieve it, or to say it is an unjust sentence in the Lord, to cast on the devil (that old serpent) the sentence the woman cast upon him. So you may begin to lift up your heads, for your full redemption draweth near ; which you will see in Joel, chap. ii. and in the Revelations, chap. last, “ For when that is fulfilled, I will pour out my spirit upon all flesh ;” it must be fulfilled that your women shall prophesy. Weigh the chapter deep, and these words (see Revelations, chap. xxii. ver. 17,) “ And the Spirit and the Bride say, come ;” then whomsoever will, may come, and take of the water of life freely, which signifieth the water, wherein the person is baptized, in the name of the Father, Son, and Holy Ghost, to renounce the devil and all his works. But was this ever yet done ? No man knoweth how oft he offendeth ; the best of men have sinned, and come short of the glory of God ; then how have ye renounced the devil and all his works ? But now I shall open to your view, how you may renounce them all. By a steadfast faith in the Lord, that he will complete at last the promise he made you at first by the woman, to perfect your happiness : for though satan robbed you, by working in the woman at first ; yet trust in Christ, he will make it good by working in the woman at last ; therefore are ye signed with the sign of the cross, in token of his death and passion ; this is the mark ye have in your foreheads. Christ dying to atone for man, Christ is risen to arise in the woman, to cast her blame on the serpent, then cometh your victory. And this is your baptism ; to join with her to renounce the devil and all
his

his works ; that is to say, it was all his works that brought on your ruin. A word to the wise is enough. But to turn to the Spirit and the Bride. The Spirit, you must allow, is the Spirit of God ; the Bride represents believers in God ; for Christ is compared to the church, and to a man and his wife. You do not suppose the church meaneth the walls or the building ; no, it means the building of the body of man, as the hand of God. Then before the Revelations can be fulfilled, the Spirit of God must visit all the churches, to make the church the Bride. Then why do ye marvel it cometh to one at first as the shadow, and then follows unto all as the substance ? Now he that denieth those things, must deny his Bible, and take away the prophecies that are there written ; for I have not added thereto, nor taken therefrom, for it is written in the book of God ; and whomsoever says it is wrong explained or revealed to me, let him explain it another way, and he must add thereto, or take therefrom, for I have shewed you the meaning of the chapter. How can Christ's kingdom come upon earth, before the Spirit of Christ is come to warn them of his coming ? And you may as well expect the sun in the midst of the horizon as soon as it is risen, as to expect the Spirit of God will appear to every one when it first cometh to warn. Yet by one Spirit ye have divers gifts (see Corinthians 1, chap. xii. ver. 17 and 18) ; the spirit of wisdom, the spirit of knowledge, the spirit of working miracles, and the spirit of prophecies ; all these came from one and the same Spirit ; for as the many members make the body, so the different gifts make the body of Christ's church : for wisdom alone would fail you in the coming of the Lord Jesus Christ, and that day would come unawares, was not the Spirit of prophecy given to warn you of his coming ; and the Spirit of prophecy would fail, was not the Spirit of wisdom given to

others to discern it. So the head cannot say to the foot, I have no need of thee; nor the foot to the head, I have no need of thee; then where is room for any to boast? If I had ten thousand gifts of prophecy, and could speak with the tongues of angels, if none had the Spirit of wisdom to discern it, my prophecies would avail nothing. He that hath the Spirit of wisdom to discern, hath the gift of God; for the natural man cannot discern the things of God, for they are spiritually discerned. So, if you weigh these things deep, you will say I have not made myself more than another, neither am I preferred before another; but there is one that cometh after me, is preferred before me, who shall discern all mysteries, but where there are prophecies they shall fail. Prophecies were given in part, and on condition, that when one faileth, the other must also. Jonah's prophecies concerning Nineveh, failed at the time they were mentioned; the prophecies concerning Eli also failed, as did those concerning Hezekiah, and many more which I could mention; but charity never faileth. Now charity is to judge your God, slow to anger, and of great mercy, and threateneth because he is loath to punish, and repenteth of the evil, if men repent of their faults as Nineveh did; therefore you cannot believe all that the prophets have said. The Lord repented of the blessings pronounced on Eli, when he saw him careless of his honour and glory: the Lord said, they that honour me I will honour, and they that despise me, shall be lightly esteemed. I have explained these things, for the sake of some, who have said, that when they read my first books they trembled for fear of the famine. If this fear be in our land, no famine will be in it; for to that land that trembleth at his word, the Lord will look; that is, he will look in mercy; but that land that mocketh his word, will shrink beneath his rod; and
what

what land that calamity will fall on, I know not ; but this I am assured, from my prophecies to convince all nations this calling is of God, that there will come a three years famine, wherein there will be neither earing nor harvest. What nation, I know not ; whether in France or Spain, Africa or America, or some other remote part ; but I hope the Lord will keep it from our land ; though I am promised it will never happen in my days, for I shall not live to see the affliction ; yet I feel for those that are behind, and know the just must suffer with the unjust. My prophecies go to all nations ; and it was unintentionally omitted in the first book, ‘ that the Lord would go from nation to nation in the fierceness of his anger.’ Now I have set one sign before you, to convince all nations this calling is of God, viz. in some nation or other there will be three years of total famine, wherein there will be neither earing nor harvest. And now I am come to set another sign before them, if the things that are already come to pass, and what is now before you being foretold, do not convince mankind it is of God, as men think the Lord stoops too low for they to regard his words (which was the very spirit of the Jews, they thought the Lord stooped too low for they to regard him) ; now I say, if the Gentiles are the same, I will set another sign before them. I will send out my destroying angel to go through the land, and I will set a mark over every house that faith and fear are in, and the angel shall pass by the door ; but every house that mocketh my words, because I have stooped so low, the destroying angel shall enter in and destroy ; and those that wish to abide in the dark, in the dark let them abide, till I come upon them as a thief in the night, and take them unawares. For out of your own mouths ye are condemned ; for ye confess it is not placed as though it came from men of learning,
and

and then ye must confess the Lord hath chosen the weak foolish things of this world to confound the great and learned, when ye see all these judgments executed that are here mentioned. Simple as these books appeareth to some readers, they are too high for any man to climb to, and too deep for any one to fathom. Could ye behold the mysteries of them, ye would see they wanted neither eloquent language, brightness of speech, nor noble stile to set them forth, but depth of wisdom to understand them; and were they put into eloquent language, deeply spoken, and wisely placed, as though they came from men of learning, they would baffle all your belief, and men would judge it a cunning devised fable from some wise inspired penman. But now to convince ye it is from the simple, and that the Lord hath dealt simply; yet, however simple this may appear, it is too strong for all your senses; ye could no more look into these three volumes of books, and see them clear, and keep your senses, than ye could stedfastly behold the burning sun, and not hurt your eyes; for the one is as much too strong for your senses, as the other is for your eyesight. So I must call you to our Saviour's dying words, "*Eloi, Eloi, lama sabachthani?*" *My God, my God, why hast thou forsaken me?* And may not this be the language of every heart, *My God, my God, why hast thou forsaken us*, that in seeing we cannot see, and in hearing we cannot understand? for in the midst of life we are in death, as we are dead to the perfect happiness we were first created for; but we shall be shanged, and this change must take place with thousands, that we may taste of that perfect happiness, which to live in God will produce; and this change must come to this generation, or ye could not have a true knowledge of the good and evil fruit, and this knowledge will come unto thousands that are in the midst of life
and

and death, which I shall hereafter more clearly explain. And now I shall come to the thoughts of my own heart (which I was ordered to pen and put in print), from what is revealed to me, and how the Bible is explained, which has thrown my ideas into a different channel from what they ever were before. I was meditating how all was explained; and it appeared so clear and just to me, so consistent with the wisdom of the Almighty in creation and preservation, from the manner all was placed, and all was spoken at first, all have suffered, both God and man; then, to act according to the justness of God, the serpent must be cast. The ponderings of my heart I was ordered to pen, and my secret thoughts were known to the Lord. When I had written the whole, I was answered as man would answer man.

Here I shall give to the world at large what were the meditations of my heart, and how they were answered by the Spirit.

I was reflecting from the creation, how the man and woman were both obedient to the commands of the Lord, until the serpent (which is the devil) effectually imposed on the simplicity, innocency, and ignorance of the woman, by telling her they should be as God, knowing good from evil. Here she was ignorantly betrayed by artful lies, and simply drew in the man. Then the Lord spake unto the serpent, and fixed his curse to be above every creature, and he should bruise the heel of the seed of the woman, and the woman's seed should bruise his head. Now ye know the serpent hath already done it, unless ye deny the death of Christ. Then as all the prophecies of the Bible have come both on God and man, how can they be fulfilled until the serpent hath received the sentence passed on him? This must be, to fulfil the words of the Lord; and I cannot see the Bible clear without it. The justice, wisdom,

dom, goodness, and truth, in the Lord of Host, seemeth clear, but I cannot see it clear in any other way. The Lord cannot do justice to himself or to his Son, nor to the man or the woman, unless they fulfil his words, by casting the devil in the very manner in which it is placed and revealed. Then men and devils must acknowledge the Lord is clear from the blood of all men, and that the woman the Lord gave to man brought him that happiness at last which he promised man at first. When I had written these words, which had been the ponderings of my heart, I was answered, as man will answer man. Thou sayest, thy God cannot do justice to himself or to his Son, nor to the man or the woman, unless he does cast the serpent as he promised to the woman. Answer for thyself.

Why the Lord cannot do justice to himself? I answer. How can the Lord, in justice to his honour, and glory, and great name, suffer the Son of his bosom to come down upon earth, and suffer such sorrowful life, and die so shameful a death, to bear the blame man cast on him, and the serpent be screened from bearing the blame the woman cast on him, and escape being treated with that contempt he deserves? The Son of God had done no wrong, but was deserving of honour, love, and respect. Every honour, every gratitude, and every love, was due to the all-gracious Son of God. And if he condescended to bear the blame man cast on him, shall that cruel serpent (the devil) be freed by a just God? Far be it from thee, O Lord. If thou art clear from the blood of all men, wilt thou not be clear to cast it back on the serpent, and just to condemn him?

Here I was answered, as man would answer man.

I shall now answer thee. From the ponderings of thy heart thou fearest to speak out what thy mind

mind conceiveth ; but canst thou conceal from me thy thoughts ? I tell thee no, for I am in them. Thou sayest, no judge will condemn an innocent person, and free a guilty murderer ; these were thy thoughts ; and thou judgest thy God cannot be just, to cast his Son, and free the devil. Thus far I will not blame thee. But answer me, how I cannot do justice to man, if I do not cast the serpent ?

Here is my answer. Man was betrayed by the woman and the serpent, and that guilt was passed on all men unborn. Now man said he should not have disobeyed had it not been for the woman ; the woman said she should not, had it not been for the serpent. Then to give man a fair trial for himself, to discover where the fault lay, is to remove the cause, and to take the powers of darkness from man, as man lies under condemnation to this present moment.

Here I was answered. How dost thou prove that I answered from the Jews ? They stand out against their God, and their God against them ; for it is written, *in seeing they should not see, and in hearing they should not understand*. So they stand out against their God, through unbelief against his Son : for if the Father and the Son are one, they must stand out against their Lord, if they do against the Son. Now it is written, *the God of this world hath so blinded their eyes, that in seeing they cannot see, nor in hearing they cannot understand*. Now if the Lord doeth them justice, he must take that power from them, that in seeing they may see, and in hearing they may understand. And if man suffered for what his forefathers did, ought not the serpent to suffer for what he hath done, that was a transgressor from the beginning ?

O, my God ! pardon my weakness, if I have answered wrong. But thou hast commanded me to utter the thoughts of my heart, which I cannot

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conceal

conceal from the Most High. If wrong, cleanse the thoughts of my heart by the inspiration of the Holy Ghost.

Here I was answered, as man would answer man. Thou hast spoken right in all thou hast said. Now answer for the woman. What justice is there due to her, that is now left undone? Answer me that, and I will answer thee again.

I answered. The woman still crieth for vengeance against the old serpent, called the devil. She was first betrayed by his arts, and condemned by God and man; her first son was betrayed by the devil to slay her second son; and when in purity and innocence she was so highly favored and honored of God as to be visited from on high, and to have the power of the Holy Ghost, and bare the Son of God, being called a spotless and pure virgin, pure and innocent before the Lord; yet how was her heart rent in pieces, and how was she pierced to the soul, to see her son offered up as a malefactor on the cross, by the devil's entering into the heart of man? Then does not the woman's blood cry for vengeance against the devil? If she cast it on man, she must cast it on herself for betraying man at first; but the serpent first betrayed her, then surely her soul must cry for vengeance against the devil, that was the author and finisher of all her sorrows. Then may not the woman cry for vengeance, and plead, Lord, avenge me of mine adversary, that is the devil, that we may wash our hands in innocence, and bring a pure heart before thee, O my God?

These questions and answers may appear simple to a world, that does not consider, Abraham was permitted to plead with the Lord, and Moses the same, and Jacob wrestled with the angel: then now we must be all wrestling Jacobs, if we will be prevailing Israels.

Whatever

Whatever may be the judgments of men on my answers, I was replied to by the Spirit in the following manner, as soon as I had written the last words, *bring a pure heart before thee, O my God.*

Joanna, Joanna, I'll answer again,
 Thy words and thy wisdom will ever remain
 Enrolled in heaven, and publish'd on earth.
 Ye men of learning mark well what she saith.
 But out of her senses you know she is plac'd,
 And judg'd by men's wisdom as simple's the ass;
 But know that the ass did wise Balaam reprove,
 And now from this shews the woman is love,
 As much as she's scorn'd and despised by man;
 I ask you what spirit unto her is come,
 That she from her heart can now forgive all,
 And pray for the vengeance on Satan to fall?
 A hazard most fatal you know she must run,
 If I do forsake her you know she's undone,
 If trifling with God, how can she appear,
 The anger of satan she must kindle here.
 So how do you judge her now trifling with all,
 An ass now for wisdom your nation to call,
 And warn you of dangers before they appear?
 Then judge from your gospel your Master is here;
 So strongly upon her your gospel now see.
 I ne'er will condemn her for carrying of me.
 So now if you judge her as ignorant's an ass,
 Your King is upon her, the gospel now saith;
 So those that believe her, their cloathing is here,
 And now laid upon her, the Master to bear;
 The boughs and the branches you all may cut down,
 In the way you may strew them, from heav'n's the sound
 If this appears simple, as simple I came,
 Your King on an ass, for to spread forth his fame.
 For where is the man will so humbly descend?
 Your chariots are ready your kings to attend.
 But now all the myst'ry I surely shall clear,
 I went in that manner to shew you all here,
 When I come to conquer, in triumph appear,
 A woman that's simple my Spirit must bear.
 So you that believe her, your cloathing is cast
 In faith now upon her, your joy now may burst.
 The boughs and the branches I'll surely cut down,
 Men's wisdom advancing I'll surely confound,
 For babes now and sucklings my praises shall sing;
 From Solomon's wisdom I next will begin;
 For he that's so humble at first to appear,

At last is exalted, I now tell you here ;
 And know before honour humility comes,
 These words they were spoken by wise Solomon,
 Then Solomon's wisdom I tell you must shine,
 The Spirit from heaven was given divine,
 And now you will find all heaven descend,
 I come for to warn you, and speak as a friend,
 That all is fulfilled so near to the word,
 You'll find that the Spirit's the Spirit of God
 That work'd in the woman to see it all clear ;
 If men do despise her, I now tell you here,
 This May will be fatal I tell ye for man,
 And coals on your heads from her pray'rs now will come.
 Her questions and answers I bid you weigh deep,
 Consider the cost, or you'll fall in the pit.
 The way you are building you cannot go through,
 The cost is too great to be paid now by you ;
 My laws you have broken, my Son you have slain,
 Mark well what is spoken, I tell you again.
 As wise as the woman you all must appear,
 Cast all on the serpent your debt for to clear,
 And say that he robb'd you to run you in debt.
 Mark well from your judges how oft do they put
 Words wisely before you, the pris'ner to free,
 And I am your judge, and have done so by ye ;
 Because that ye know not your danger's so near,
 To execute justice my angels appear,
 As soon as I send them to fulfil my word,
 Then blame not your judge, you'll find 'tis the Lord
 That shew'd you the vision so clear in the dream,
 And from the two boys I the whole shall explain ;
 For well I know many will turn to the beast,
 Tho' death's now upon them, the sentence is past ;
 While others for mercy they humbly will cry,
 My God, on the serpent thy vengeance must lie,
 For I have been robbed, I can't pay the score,
 The thief must be taken, I need not say more.
 So this I have publish'd, your hearts for to try,
 And then fast my arrows they surely will fly,
 And deep you will find is the vision and dream
 That were spoke of those boys, you may read it again.

But deeper doors I have to open,
 Deeper shall my Spirit go,
 You shall know, from what I've spoken,
 From Jehovah all doth flow.
 Deeper dreams and deeper visions
 Surely shall to all appear,

I've

I've begun in this new century,
 And the scenes I've chang'd them here.
 Men have chang'd the scenes already
 By the cent'ry that is past,
 And the end they made it bloody,
 But the new I'll make it burst.
 For the stile by man was alter'd,
 And the shadow all do keep,
 So I see that men do faulter,
 All my flock is hush'd asleep.
 Do my shepherds see no danger?
 Nor my Bible yet discern?
 They mistake the heav'nly Stranger
 In what way he meant to come.
 Perfect like the stile they've chang'd it,
 But their changing I'll not blame,
 Eleven days they brought it sooner,
 And like man I'll do the same.
 So the days they shall be short'ned,
 As they shorten now the year,
 As men done by the last cent'ry,
 So the new shall now appear.

Here I have finished the answer of the Spirit to
 my words. Judge as you please, it was answered
 me by a Spirit invisible.

I shall now answer a letter, sent me by a gentle-
 man from London. Having read my second book,
 he desired to have those two questions answered, viz.

1. *Whether the woman deceived the serpent, and did
 not first eat the forbidden fruit?* 2. *Will a foreign
 enemy land in England?*

This I shall publickly answer, as many of my
 readers may be of the same mind. The woman eat
 of the forbidden fruit, and gave it to her husband :
 so she did not cheat the serpent that way ; as she
 knew no arts, she could practise none ; she was be-
 trayed in a state of perfect innocence ; but the way
 she cheated the serpent, was in casting the blame
 on him. And now, to make it more plainly appear,
 I will answer it from the judge of assize. Bring a
 criminal before a judge, and if he is condemned for
 stealing,

stealing, and he brings the person who was confederate with him, and drew him in at first to do the deed, by assuring him there was no harm in what he did as the property was his own, and therefore he had a right to take it, and thereby deceives an ignorant and innocent person : Now when such a case is brought before a just judge, if the law obliges him to punish the one, would not justice compel him to punish the other, knowing the innocent was betrayed by the guilty ? Let two such stand before a just judge, and which do you think he would be most ready to punish ; he that was betrayed through ignorance, or he that deceived him through deceitful arts to make the innocent as bad as himself ? Any just man can be a just judge in such a cause as this ; for satan was an old offender in heaven and drew the third part after him, and so he began upon earth to draw in man the same ; but the woman turned (as you say) king's evidence, and betrayed her betrayer. Now judge of the cause. When the Lord beginneth like man, he that turneth king's evidence is freed, and so is man. God will deal with man, perfectly after the manner of men ; therefore it is written, our secret thoughts must be had into judgment, and the saints must judge the earth. My secret thoughts are gone out into the world, and the day of judgment is already begun with man. This I shall explain more clearly in my next book, as I cannot answer all the first enquiry in this, for my book was too near its end before I received the letter ; but you will see every particular answered in my next book.

Now I shall answer the other inquiry in part from a dream or vision that was shewn me in 1795. I dreamt I had a basket of birds, and that I left them at a house I knew not where, and left them to the care of the people ; but when I came to seek them, they were gone. I thought I went from place to
place

place to find them, but to no purpose. At last I saw two monks and two friars, I asked them if they had seen them. I thought they scornfully answered me, "they knew nothing of the birds, nor had they seen them." After a long and fruitless search I gave them up for lost, and went away with a heavy heart, despairing of ever seeing them more. At last, to my great comfort, some one said they had brought my basket of birds, and opened them; but they were so changed, I did not know them. They stood on their feet like children, with the most beautiful feathers I ever saw, hanging in the most curious manner. Those who brought them, and others that were with me, stood and gazed with amazement at the beauty of the birds. I shall give the explanation in part, as it was explained on the following day.

To monks and friars I will never stoop.

Let France beware it is not there

My gospel is made known,
And let the Romish soldiers fear

It is not so in Spain.

Then let the feather'd fowls appear

If they be in your land,
For tho' thy basket seemeth lost

I'll bring it to thy hand.

And as the feathers seem to hang

In such a curious strain,
Such birds I'll surely make them here

As ne'er were seen by men.

No foreign nation you've to fear

Will now invade your land,

But of your own you may take care,

Be wise, and understand.

O England, O England, I'd have you take care,

A house now divided I'd have you beware;

A city divided, oh! how will ye stand?

With wisdom decide it, and so keep your land.

In heart be united; when you have a peace,

If my warnings are slighted your griefs will increase.

The monks nor the friars my gospel don't see;

My honour shall keep you, if you will agree,

I'll

I'll warn you of dangers when they do appear,
 And in my next volume I'll shew you more clear
 What doors I've to open to bring to your view ;
 The woman hath spoken, you'll find it all true,
 So let May be over, and June but appear,
 Then weigh well my writings ; and with all compare
 Your nobles and country, see how all doth stand,
 And then I'll inform you how to judge your land.

But all must look to the old stile. I have not given you all the explanation of the dream in 1795, but I have set a mark of what is spoken now from the two woes, when the verse begins to change.

Now I am come to the end of the 3d volume of a work, on which, men of learning and ministers are at a loss to form a judgment, whether I am inspired by the Spirit of the Lord, or whether my head is a little deranged. Ministers have acknowledged they are at a loss, and will not therefore decide hastily. But I can assure them my head is no way deranged, but by the visitation of some Spirit invisible ; and what Spirit that is, may be easily discovered from the vision seen in 1794, when I was perfectly awake. If then three books puzzle the heads of the learned, the fourth will puzzle them much more, when they see the day of judgment explained. It must first take place upon earth, before it takes place with the Lord. Shall I astonish my readers to tell them, men must judge the Lord, before the Lord judgeth men ? And as the war was begun in heaven, so it will now end upon earth ; which meaneth, men will be divided concerning Christ's kingdom.

Joanna Southcott.

Exeter, May 19th, 1801.

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The Strange Effects of Faith;
WITH
Remarkable Prophecies,
MADE IN 1792, &c.
Of Things which are to come.

FOURTH PART.

I SHALL now begin this book with informing my readers, I am sorry to say, few have discerned what they read, as they expected to see some wondrous things this *May* and *June*; not calling to mind, in the first book it was written, that the ten days must be turned into ten years, before man should see it clear; and in the second book it was written, what was spoken one year should not appear till the next, (in the very page where it was written of *May* and *June*) then the ten years will be up; that all is fulfilled at the appointed time, was written in the prophecies; not appearing the year it was spoken, but fulfilled the year after. Therefore I said in my last book,

Let May be over, and June but appear,
Then weigh well my writings, and with all compare;
Ye men now of learning, judge how all doth stand,
And if you've discernment you may judge your land.
The doors I've to open to bring to your view,
From the ten years was spoken, you'll find it all true;

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What

What doors could be deeper to bring to your sight,
 If by your own judgment you now prov'd it right?
 But now from these writings you all shall see clear,
 I'll begin in this cent'ry to shew you all here,
 The doors that were bolted so strongly for man,
 When out of the garden of Eden he came,
 So deep from his knowledge I'll bring to his view,
 I now shall unbolt them, and you'll see it true;
 But sure like the Bible this all must come round,
 And none but my sheep can ere judge of the sound.
 But now I'll speak plainer, and come to the fall,
 I open'd your side, and I clos'd it from all,
 For deep was the sleep that I cast upon man,
 And deep is the myst'ry the bone must return,
 So closely united in heart and in mind,
 Or the man to perfection you never can find.
 So now I will open the door from the fall,
 Then sew no more fig-leaves, they'll not cover all.
 Ah! why from my presence yourselves do you hide?
 Remember the bone that I took from your side;
 Your blame then upon her and me it was cast,
 And this is the door that I now shall make burst,
 To cast her temptations on satan and men,
 And in her next volume her hist'ry must come,
 How she hath been tempted, and how she withstood;
 Then I ask you, what spirit to her you'll allude?
 See how often her senses by man hath been cast,
 Then you'll see how many their senses have lost,
 Who judg'd by her virtue her senses were gone,
 You'll find in her hist'ry it so fell on them.
 So first upon man I have brought back the blow,
 And next on the serpent my fury shall flow;
 Then you'll see the woman was took from my side,
 In heart so united the scriptures apply'd.
 So know from this woman the fulness is come,
 You'll find I am present in the woman's form;
 That is, in her form all this doth appear,
 But sure 'tis my Spirit to make it all clear;
 For by her own wisdom she cannot effect
 No more than another, the way I direct.

Now I shall come to the fulness of time of the woman made under the law. When the woman was first created, she was made to complete the happiness of man, and to be his helpmate. The tree of knowledge was planted in the garden of Eden. The woman was taken from the side of man, not of the dust

dust of the ground, but of purified clay, the bone of man, while he stood in perfection, to complete his happiness. The tree of knowledge, was the knowledge of God, and the knowledge of the devil; the good and evil fruit both hung on the tree. Then as man was divided into two parts, if the same hand that brought him the knowledge of the evil fruit, does not bring him the knowledge of the good fruit, he may still blame his Maker for ever forming him. The woman, as the source of all his misery, and man, may charge their God foolishly; for all standeth as though I ordain it to bring on man's destruction; but now be it known unto thee, O man, I ordained and placed the whole for man's preservation, well knowing the depth of satan, that he would begin upon earth as he did in heaven, and tempt man as he did the angels, till he had drawn him into the same destruction. Then how could I screen the man? for what? would satan say,

If all alike the path is strait,
 Then all alike must come.
 I ask you in the judgment-day
 How I could screen the man?
 Now I'll begin for to explain,
 And make the myst'ry clear:
 Out of the dust I made at first
 My perfect image there.
 I breath'd in him, it then was seen,
 My Spirit, bright and fair;
 And lord below, you all shall know,
 I did my likeness make,
 A paradise I plac'd him in,
 To make his bliss complete:
 The trees around, you know were found,
 Whereof I bade him taste;
 The tree of knowledge I forbade,
 For well I knew his case.
 Had dust increas'd in paradise,
 Satan had found away,
 As he in heav'n did first begin,
 The angels did betray.
 For now to man the time is come
 To judge the world below,

And now the myst'ries I'll explain
 Why I ordain'd it so.
 In heav'n's high courts, enthron'd above,
 The rebel there was plac'd;
 And well he knew I lov'd the Son,
 Distinguish'd from the rest;
 Which swell'd his pride to throw aside
 My Son's united reign,
 This satan's malice caus'd to swell,
 And made th' heavens unclean.
 He then began as god and king,
 And thought to reign in heav'n,
 A mutiny he there did gain,
 And he from thence was driv'n.
 All heaven in disorder stood,
 And parties fast increas'd,
 Had I not cast him headlong down
 The tumult ne'er had ceas'd.
 No sword of war did ere appear,
 (More dreadful here below)
 But loud the sound made heav'n resound,
 As tumult quick did shew.
 Satan (the king declar'd by some)
 Was then pronounc'd in heav'n,
 To shew them of his bloody reign
 A kingdom soon was giv'n.
 Now I'll explain what I do mean:
 I claim the heav'ns my own,
 And soon from thence I cast him hence,
 And did him then dethrone.
 To try again his future reign,
 I soon created man,
 To fill the place that satan left,
 And paradise command.
 Now I'll begin to shew to man
 How I made him at first,
 And perfect like the heav'nly plan
 I order'd all the dust.
 I made the man in my own form,
 In my own likeness stood,
 I made him lord of all below,
 And gave him all was good:
 I made my plan so much for man
 For to resemble heav'n,
 I took the partner from his side
 That unto him was giv'n.
 So like my Son the woman came,
 The partner of his soul,

And

And so my plan I plac'd for man,
 In my own likeness all.
 I and my Son were both as One,
 I took him from my side,
 And so the woman I did form
 Which I pronounc'd the Bride,
 For to bring forth a glorious earth.
 As I had made in heav'n,
 I made the angels as the birth
 Of children you have giv'n.
 I shall explain what this does mean;
 I brought up children there,
 And they against me did rebel;
 Let ev'ry soul see clear.
 Now I'll begin in words more plain,
 As this doth puzzle thee;
 But surely 'tis for learned men
 The mysteries to see.
 How soon the earth was then drawn forth
 So much to be like heav'n,
 To try the king who wants to reign,
 A pow'r to him was giv'n,
 When down below, let mortals know,
 I did the rebel cast;
 And now the myst'ries plain I'll shew,
 How ev'ry thing was plac'd.

The tree of knowledge of good and evil, was the knowledge of God and the devil, therefore I forbade the man to eat it, and pronounced him dead if he eat thereof. This command was given to man; and to try the whole, I left the man to himself, the woman to herself, and the devil to himself; all were left to their own will and power, to obey, or disobey; and the man and woman stood in perfect obedience, till the serpent began upon earth, as he had done in heaven, to work by arts to betray the woman. For as his malice came for you to judge the earth, I have shewed you my plan, why I created the whole, and why I placed it on conditions. Could you call me just with satan, that was once an angel of light, and had long been a companion of God and angels in heaven, to cast him from heaven, and chain him down in hell for his rebellion in heaven,

before

before I had tried his reign upon earth? He wanted to be a king, and have the power in his own hands; many of the angels he had influenced to judge him fit for a king and governor, and they joined with him, till I cast them all out of heaven, and blasphemy soon burst from satan and his angels. In the like manner he came to thee, against the Lord, and the Son of God. Then I created man, and gave him power as a God of this world, and fixed his reign at six thousand years, wherein I laboured, and one day is as a thousand years with the Lord, and I am the Lord that hath spoken it; one thousand years of rest: I have said, "My Spirit shall not always strive with man." I have been striving with man ever since the fall; I have felt for man, I have pitied man, well knowing what powerful adversary and enemy he had to work with. But let men know I am their King, their Captain, and their Conqueror, to fight all their battles for them, if they join with me. For when I bring the tree of knowledge to all their view, the Lord is good, wondrous, and wise, in all his ways; just and right in all his works; and the same hand that plucked the evil fruit, and brought it to the evil, will assuredly bring you to the knowledge of the good, that ye may not charge God foolishly, for giving you the woman to complete your bliss, and by her it shall be completed, as I promised man at first, or satan must outwit me if she does not bruise his head.

So she and I the cause will try,
 And let the stars appear,
 If in the land there's twelve do lie
 To judge the star is here:
 Then they shall see the mystery,
 How all's inroll'd in heav'n,
 And ev'ry myst'ry I'll unfold,
 To them it shall be giv'n.
 For here's the marriage of the Lamb
 That shall them all unite;

Their

Their lamps with oil I'll surely trim,
 And make them all burn bright.
 For Canaan's wonders shall begin;
 I'll make your water wine;
 And greater wonders shall be seen
 Than were wrought at that time.
 When you appear to see it clear,
 To know it came from heav'n,
 Then ev'ry seal will be reveal'd,
 And to your hands be giv'n.
 So shepherds all now hear your call,
 And judge your long-lost sheep,
 Whom men conceiv'd was lost to all,
 Her tracks were gone too deep.
 You hear the sound that doth abound,
 Like simple shepherds gaze;
 We see what tracks do now appear,
 And are lost in th' amaze,
 If be from heav'n to us 'tis giv'n
 To judge the world below;
 And is this peril hid from all?
 The truth we'll surely know.
 And now act wise, if she disguise
 We'll soon find out the cheat;
 But if from heav'n the sound is giv'n,
 'Tis our Emanuel's feet
 That do appear, his tracks are here
 So wondrous in the sound,
 His tracks were gone so long before,
 They all were bury'd down.
 So in amaze we well might gaze,
 To see the sheep appear,
 Whose footsteps we could never trace,
 Which way she wander'd there.
 Beyond our head are myst'ries laid,
 And myst'ries 'tis to all;
 The Prophets knew not what they said,
 If this is now the Call.
 Now I'll explain what I do mean:
 They did not understand
 What was the fulness of the time,
 They judg'd it then at hand.

When the fulness of the time was come, God sent
 his Son, made of a woman, made under the law.
 Now I ask you, what fulness of time was then,
 when the Jews were cast out, whom I pronounced
 my

my chosen people? What fulness can you make good was done at that time? But now I will tell you the fulness of the time is, to fulfil the Bible; to bring men out of darkness into my marvellous light; to redeem you from the fall; to call the Jews from all nations whither I have scattered them; to bring my sons from afar, and my daughters from the ends of the earth; to have the heathens for my inheritance, and the uttermost parts of the earth for my possession; to pour out my Spirit upon all flesh, and bring in one thousand years of rest for man and me; and then the fulness all will see, that I am in the woman's form, and brought this knowledge unto man. Now call my words to your remembrance: If the days were not shortened, no flesh could be saved; but for the elect's sake they will be shortened: the elect was man; and, for his sake, the six thousand years will be shortened, to give a fair trial to men and devils.

So now be clear, seven thousand years;
 Six thousand satan's reign;
 So long as he is chain'd before,
 So long I'll free his chain.
 Then certainly the judgment-day
 Must surely follow next,
 When I shall sever from my throne,
 And all my judgments fix.
 An awful day you all will see,
 Just like the seat of war;
 The heav'nly trumpets first will sound,
 My angels must appear
 With ev'ry music in their hand,
 And ev'ry trumpet sound;
 The music, striking ev'ry ear,
 Shall reach the earthly ground;
 From shore to shore my thunders roar,
 And earth's foundation shake,
 Confusion must to all appear
 When I begin to take
 The cause in hand, so deep for man,
 And bring them from the dust,

In perfect order all must stand,
 As they were made at first.
 The graves must open and awake,
 And earth give up her dead,
 The foaming billows they will roar,
 Where are some millions laid.
 With such a sound will then rebound,
 And trembling saints will stand,
 To see that awful day appear,
 When I the earth command
 For to appear and meet me here,
 And soul and body meet,
 In perfect form as now they're known,
 The likeness will be great :
 But in the bloom of youth appear,
 I say they all shall come,
 More, brighter than they ever were,
 But shall resemble man :
 Just as your pictures do appear
 Some likeness to your view,
 But I shall make the body fair
 And brighten colours too.
 This must begin the awful scene,
 And all you call to mind,
 How in the bodies you have been,
 And mem'ries quick you'll find.
 When face to face, from ev'ry place,
 Acquaintance all will meet,
 And ev'ry age, I'll now engage,
 Will their companions greet.
 Thus will appear the righteous here,
 With hearts inflam'd with joy ;
 But when the sinners do appear
 This will their peace destroy,
 To meet the foe, that here below
 They did their ruin seek,
 The murd'ers will their suff'ers know,
 And tremble at their feet.
 The scenes of war will then appear,
 For men in ranks must stand,
 And view each other face to face,
 As you do now view man :
 When this is done, war will begin
 And enmity appear,
 Men's consciences will burn within
 To meet their fellows here,
 Whom they ill-used, or abus'd,
 By any artful hand,

For none can fly that awful day,
 But must together stand.
 O what a scene will then begin,
 When ev'ry rank turn'th round !
 And perfect like the seat of war
 That day will sure be found :
 For face to face, as in a glass,
 You surely all must meet,
 And as the day of battle is,
 You'll find the battle great :
 No glitt'ring sword that go'th abroad,
 No cannon that doth roar,
 Will strike more deep in any man,
 For ev'ry shot is here ;
 And ev'ry dart to wound the heart
 Of those that are unjust ;
 That day will make some millions smart,
 For so to meet you must.
 An awful scene will then begin,
 And first the shots will fly,
 You'll want no armour then of men,
 For ev'ry armour's nigh ;
 Because in men it all will come,
 And ev'ry wound go deep,
 More louder than the cannons roar
 Will then the sinners weep.
 Then must appear in terror here
 The kings by whom 'twas fix'd ;
 The King of Glory in the air ;
 The prince of darkness next,
 Because as King he did begin,
 Wanting to reign above,
 And so his reign he fix'd in men ;
 Then judge which king you love.
 As men began by the French king,
 The traitor you will see ;
 The traitor here doth now appear
 A bloody king to be.
 A meeting then will soon begin,
 And men will satan hate ;
 But how shall we throw off his reign ?
 The mutiny will be great.
 The King above, we slight his love,
 We cannot mercy find ;
 The king below, with him to go,
 He will in setters bind.
 So what to do we do not know,
 But down our arms must fall ;

O let the rocks and mountains come
 To hide us now from all.
 Then who shall fight? Not small nor great,
 But these two kings must stand;
 I made them all, both great and small,
 And plac'd in ev'ry land.
 I say these men that thou hast slain,
 Must satan hear the doom;
 And, canst thou raise them from the dust,
 To fight against me, come.
 No; men will lay their armour by,
 As dead men they'll appear,
 While loud hosannas from my saints
 The echo they will hear:
 Bless'd be our King, and bless'd his reign,
 He's worthy of a God;
 The Prince of Glory once was slain,
 And wash'd us in his blood.
 With ev'ry sound will they abound,
 Thrice blessed be his name!
 His garments once were dipt in blood,
 From him our armour came;
 He fought the battle for us all,
 Wounded our deadly foe,
 And endless ages shall rebound
 From heav'n and earth below;
 While hearts within in love will burn,
 And happiness complete,
 Then will the sinners silent mourn,
 And tremble at his feet.
 Ah, happy men! will they begin,
 Had we their footsteps trod,
 In triumph we should now appear
 With our victorious God;
 No burning conscience should we feel,
 But hearts inflam'd with love:
 Then sure his worth is now set forth
 By all the host above:
 For saints will praise, and angels gaze,
 And trembling sinners fall;
 Thus will I come with armies strong
 Till I have rescu'd all.
 The sinners' smart will wound my heart,
 For to destroy their foe;
 And shew him of his bloody reign,
 While he hath reign'd below.
 So he and I the cause will try
 In that tremendous hour,

No more I'll hear the sinners cry,
 But free them of his pow'r.
 I'll shame him then by sinful men,
 As he did cause their fall,
 And prove no heav'n could be in him,
 He'th made a hell for all,
 When he was king, and see his reign
 In man it must appear,
 Therefore I did let go his chain
 To reign six thousand year.
 The one you'll see preserv'd for me,
 That all may prove my reign,
 And justice must in all agree
 That he is justly slain,
 For justice here must now appear
 To chain him down below,
 The banish'd pris'ners then I'll clear,
 Their time is up I know.
 So I'll dispute while man is mute,
 And all shall hear my sound ;
 I'll cut the branches from the root,
 And then the stump I'll bind
 In fetters strong, alone to burn,
 Because his rage will swell,
 To see his fall condemn'd by all,
 Will kindele flames in hell.
 But then be clear no man is there
 That trembleth at my rod ;
 I mean to make the myst'ry clear,
 And all shall find their God
 Did ne'er design the human kind
 Created for such woe,
 As here to die, in hell to lie,
 In fetters bound below.
 No, no ; that day, to man I say,
 Satan will find the cheat,
 An army strong he'll bring with him ;
 But here the lines go deep ;
 For when he comes with armies strong,
 In hopes to win the field,
 He'll find his men such cowards then,
 Thet ev'ry man will yield,
 No more to rise (let men grow wise)
 Against the laws of God ;
 For when their leader I chastise,
 They'll find my laws are good,
 And all are just, let sinners trust,
 For I shall shew their end,

And down to hell their king shall dwell,
 With his own host descend :
 That is, be clear his angels here,
 Whom he did drive from heav'n ;
 But man is mine, he must resign,
 For he shall be forgiv'n.
 Then I'll bring forth a glorious earth,
 And place them here below ;
 But sure I have a paradise
 Where all my saints shall go,
 In true perfection to enjoy
 A never-fading crown,
 Nor none their peace cannot destroy,
 A heav'n to them is found.
 But those below will find it so
 Will greatly differ here,
 A heav'n to some on earth will come,
 But anger will appear.
 Concealed long, some hearts will burn
 Their murd'ers for to see,
 And conscience burn, will make some mourn,
 And spoil their harmony.
 So not complete the sinners state
 Will not be in the end,
 Like those that do my favours seek ;
 'Tis deep all thou hast penn'd :
 But man I'll free from misery,
 If sorrows do abound,
 That one the other can forgive,
 Your grief will then be found.
 So I'll end here, and say no more,
 But weigh the matter deep ;
 If happiness you wish to share,
 Your conscience void now keep ;
 Not give offence, for recompence
 Will meet you on that day,
 When I have made a heav'n below,
 My wonders all display'd ;
 Wonders 'twill be, you all will see,
 When satan's hurry'd down,
 Such blasphemy will come for me,
 And horror shake the ground ;
 Thunder will roll from pole to pole,
 And lightning fast will fly,
 More dreadful war than 'twas before
 When he rebell'd on high.
 So war's begun, and war will end,
 And such a war 'twill be,

In hell the war they will contend
 To all eternity.
 So I'll end here, and say no more
 Of that great judgment-day,
 In colours faint I've given thee
 Of what it then will be:
 Such battles fought, such vict'ries wrought,
 And satan's pride will burst,
 Condemn'd by all—'What! must I fall,
 'And man preserv'd at last?
 'Then I can swell no more in hell,
 'The angels will me blame;
 'What! must I see such destiny
 'As setteth hell in flames?'
 So now at last 'twill kindle fast,
 For then the fire will burn;
 It is from them the flames must come,
 And on their heads return.

In this manner is the Day of Judgment explained
 to me, from the rebellion in heaven to the last day
 of judgment. I shall give a few lines of my own
 judgment on it.

All this is worthy of a God,
 And may I thus believe,
 On satan so to cast the rod,
 As he did man deceive.
 Thy pow'r, thy wisdom, and thy might,
 We all shall worship too,
 When he doth bring all this to light
 'Twill be a glorious view.
 Men's hearts enlarg'd to speak his praise,
 For who can set it forth;
 It may rebound in endless days,
 But none can judge his worth.
 My soul too low I know must go
 To fathom things so deep.

I shall leave my own thoughts, of the justness of
 God on the day of judgment, to wiser heads than
 mine, and deep divines, who I know will write from
 it, when they are clear it is from God. But I shall
 answer a few objections, that some have already
 made on hearing it: They did not believe that sin-
ners

ners would ever be saved from hell in the day of judgment ; as it was written, “Go, ye cursed, into everlasting fire, prepared for the devil and his angels.” But that accursed thing was the devil. And these were answered me from our Saviour’s words : I will separate the sheep from the goats ; the sheep on my right hand, and the goats on the left ; but, though hand joined in hand, the wicked shall not go unpunished.

But on my right-hand all my sheep shall sit,
 And on the left the goats I’ll not forget ;
 For if I dy’d to be the sinners friend,
 They all shall find I’ll prove it in the end.
 What in my heart did I for Judas feel,
 To see his conscience like the flames of hell ?
 And in despair he dy’d a wretched end,
 And said he sinn’d for to betray his friend :
 And in the end his friend I’ll surely see
 Condemn the pow’r that first betrayed he.
 So here the doors are open now for man,
 The day of judgment it is nigh at hand,
 When men in judgment they must surely sit,
 And tell the woman if her thoughts are right,
 And in her hist’ry what in her they blame,
 Then after that her trial must come on.
 But if the sixth book it doth first appear,
 The four-and-twenty elders must see clear
 That I am present in the woman’s form,
 When that the sixth book you do deep discern ;
 When all together you do deeply weigh,
 Then know to man is come the judgment-day ;
 And then to heal the nations you begin,
 And now I’ll bring you to a deeper dream,
 Which I command thee now to pen it here,
 And then the myst’ry I shall make it clear.

In the Christmas holidays, at the end of 1794, after I had seen the vision at the close of that year, (being perfectly awake when I saw the vision in the Christmas), this dream was brought to my view.

I thought I was at a door ; and, looking in the heavens, saw them full of sheep, lying in the air like a flock of sheep on the mountains. In the midst there

there was one of the size of a bullock, but covered with wool like a sheep, remarkably long, and white as snow, and the head like a lamb. Others were the size of sheep, lying around the large one, but all had long white wool like snow, and their faces like lambs ; some were the size of lambs, and all lay in the air round the large one, and the heavens seemed covered with them, so that some appeared near to the earth. In the morning when I awoke, it was said to me,

Arise, and write, the day-light now is come,
My Spirit's waiting to direct thy hand.

It is now concealed from me how it was then explained, as my writings are sealed up from me. I only remember these words. When I had written, " the light came from the moon ;" I was questioned, ' Where dost thou see the moon ? ' I threw down my pen with astonishment, as knowing I did not see the moon, but judged it so from the light, as I dreamt it at midnight. I was answered,

What thou hast written, I well know is true,
'Twas I that brought this vision to thy view.

I cannot recollect how it was then explained, but it was in such a beautiful manner, that my eyes were drowned in tears while I penned what was then revealed of Christ and his flock. It is now answered in the following manner.

Then Christ and his flock now together must stand,
And prove from this vision my kingdom's at hand ;
And white as the wool my flock shall appear,
And the light from my lambs you shall all see it clear ;
My Spirit's descended so far from my throne,
And so near to the earth now my Spirit is come.
And surely around me I'll gather my sheep,
And now in the air you with safety may sleep ;
No light from the moon there need not appear,
I'll enlighten my shepherds to light you all here ;
So walk in this light before it is gone,
My flock must not tarry, 'tis time for to come,
Because that this vision's conceal'd from thy view,
How it was explained thou little dost know ;

No,

No, no ; 'tis my shepherds must search out the dream,
 Then you'll find it true as I then did explain.
 So dreams now and visions another now pen,
 It was of the moons, thou must give it to men.

If I remember right, it was the same Christmas,
 I dreamed I was in a bed out in a remarkably large
 open field. I thought I saw one moon over my
 head, shining very bright, and another, very large,
 at the end of a field, with the head of a man in it
 like a Turk's head. But I cannot recollect how it
 was explained, but I then thought it wondrous. I
 shall pen the words as it is answered me now.

Then now I will answer---In wonders appear
 Two moons, they were shining so bright in the air.
 Thou sayest in one there appear'd the Turk's head ;
 The field is the world, wherein thou wast laid.
 The head of the man in the moon did appear,
 And the wisdom of satan in some will shine clear ;
 And now in his wisdom so bright some will shine,
 And give light to the world that walketh in him.
 I told thee the sun was an emblem of me,
 To give light to the world, that clear you may see.
 But sure as the moon that shines in the night,
 Then unto the darkness the moon is a light.
 And now by men's conduct thou surely wilt know,
 From the sun or the moon, where men's wisdom do flow :
 For those that do gather their light from the sun,
 They'll surely see clear which way it doth come ;
 But those that do gather their light from the moon,
 It is but in darkness their wisdom can shine,
 Because that the moon cannot lighten the day ;
 Ye men now of learning mark well what I say,
 For deep you will find is the vision to all,
 The sun must be risen to judge of your call,
 Because that in darkness there's many will shine,
 And prove that these writings were never divine ;
 The wisdom of satan in man will appear,
 And point out such light to deny it all here ;
 And so by man's conduct the truth thou wilt see,
 How true was the words I then answer'd to thee,
 That now from thy mem'ry I hourly conceal'd,
 But unto my shepherds must all be reveal'd,
 For then they will gather their light from the sun,
 When the seals they are broken the day-light will come,
 X For

For now I do tell thee to pen one dream more,
And then let the learned together compare.

I shall now mention one dream more in 1794. I thought I saw a pump, the handle of which was so very high, that I could scarce reach it, and it was so hard I could get no water from it. I thought I lay down under the handle, and all on a sudden the water gushed out, and ran down in a large stream till it came to a very deep pond, where was muddy water, which frothed amazingly when the clear stream came into the pond, and the pit was large and deep. I was answered,

And is that all thou knowest of thy dream?
This simple myst'ry I shall soon explain.
For in thy dream thou know'st the pump was high;
But in it here's another mystery.
When for to pump it thou didst find it hard,
'Tis plain thy words they little do regard;
Therefore in silence thou must surely wait,
Because the handle is most high and strait,
But by itself it certainly will go,
The living water shall gush out you know,
And in the pit it certain will run down,
'Thou know'st the fountain it was underground,
And then it foam'd, it must to all be known;
But here's a myst'ry thou canst not explain;
But yet the myst'ry I'll explain to thee,
For in it there's a double myst'ry.
I say the pit resembleth that of hell,
Where the infernal host do surely dwell.
And will the living waters thither come?
It is a mystery to thee unknown.
No, no; I say, it is not what I mean,
The living waters are the living stream,
That like a fountain will come from on high,
But yet the sinners will it all defy;
And as 'tis flowing, sin will sure abound,
They'll froth with fury for to hear the sound.
'Thou know'st thou saw'st the scarlet dye appear
Amongst the waters thou didst see most clear,
And how it came thou didst enquire to know,
Thou saidst the waters would be hurtled through.
So that thy dream thou hast not wrote it all,
But for thy answer is thy eager call.

This

This is a folly I do see in thee,
 But in it here's another mystery,
 Now for my answer thou dost always wait,
 In that the mystery I say is great ;
 For as the foaming with the waters came,
 So will the tumult be in ev'ry land ;
 For saints and sinners they will not agree,
 The water dirty did appear to thee,
 That in the stream it did so lie below,
 And make it foam when living waters flow ;
 So with the wicked it will certain be,
 They'll foam with fury, and the truth you'll see.

But this was the dream that I shew'd thee at first,
 And so in the end all my glory shall burst.

This was a dream in 1792. I had been power-
 fully visited by the blasphemy of satan, which made
 me earnest in prayer, that the Lord would cut
 short the powers of darkness. I was answered, I
 will shew thee, in dreams and visions of the night,
 what I will do with him. The same I was an-
 swered when I was going to bed. I went to sleep,
 but seemed as full of life and sense, as though I had
 been awake, when I heard the most heavenly music
 I ever heard in my life, louder than an organ, but
 much sweeter. With this heavenly music I saw my
 chamber door burst open, and a man leading in a
 pig with his mouth tied round with a cord, and the
 man led him in with a halter. Two men, or angels
 I thought, stood at my bedside, with heavenly mu-
 sic in their hands, while the other led forward the
 pig, which seemed to breathe forth threatenings
 against me, and the smoke ascended from its nos-
 trils. I thought I trembled in my bed, and was
 earnest in prayer to God to save me from his
 power, as I thought in my dream it was the devil.
 As I was in prayer he was led away, and the hea-
 venly music ceased, and all was silent. Some hours
 after, in the same night, I heard the like heavenly
 music the second time, and all appeared before me
 as at first, only I conceived the pig seemed more

furious, but there was no other difference than that between the former and the latter. I then awoke, much confused. This was in 1792. I cannot recollect the whole of the circumstances, but remember it was satan's being bound. I shall here insert the manner it is explained, as I could not explain it myself. I was answered.

Why doubt thou all from heaven ascend,
 As thou canst not answer one word thou hast penn'd?
 But here is the vision I shew'd thee at first,
 And here is the vision that surely shall burst.
 The music from heaven shall surely appear,
 And loudly the music shall strike in your ear,
 That I am approaching, my kingdom is nigh,
 Then surely the rebels will bitterly cry;
 A noise that's most dreadful some thousands will make.
 When the pillars of heaven begin for to shake,
 And earth's strong foundations will sure tremble here,
 When satan is bound, and that sight doth appear,
 Against thee his malice he'll try for to vent,
 And I tell thee in sunder he surely would rent,
 If I had not bound him as close as thy dream,
 My angels do guard thee to keep thee from him;
 For now I do tell thee, could satan get free,
 He'd vent out his malice he hath against thee:
 But like as thy dream do my angels appear,
 By day and by night they are guarding thee here.
 So all men are simple to judge that thy hand
 Could write in such manner, did I not command.
 No---If thou wert mocking, all mortals would see,
 Satan wou'd be catching, and soon baffle thee;
 For I wou'd not guard thee, nor keep thee from harm,
 Ye judge of your Bibles, but do not discern,
 As soon as impostors are rose in my name,
 The devils light on them, and put them to shame.
 And now, if you'd wisdom, you all wou'd see clear,
 Thy life would not last, or my Bible must err,
 To say that your thoughts are all open to me,
 Then surely thy writings I plainly do see,
 Then surely some wonder to you must appear,
 If you judge that my Spirit hath not spoken here,
 And weigh well the writings that came from her hand,
 If you judge not from heav'n in wonders you'd stand,
 Unless to all knowledge you're totally dead,
 The heavens are silent, and satan is fled.
 This must be the language of every heart,

That

That judg'th 'tis not God doth these secrets impart:
 For sure like thy dream must the tempter be bound,
 Or all men would see how he'd quickly confound.
 So now from these lines let the learned weigh deep,
 And now I shall answer how thousands will weep.
 Because that the tempter I surely shall bind,
 So much like thy dream all my shepherds shall find,
 That when they come boldly to judge of the word,
 And say we'll see clearly if this be from God;
 Then the heav'nly music shall sound in your ear
 The voice is from heav'n, we've nothing to fear;
 And then of the earth they're the first I'll redeem,
 And much deeper myst'ries I then shall explain.
 When you see the woman in wonders appear,
 And wonders from heav'n you surely will hear;
 But this is a mystery you cann't discern,
 Nor yet understand in what way I do warn;
 Because from the woman I'll make it all clear,
 And return back the bone for to shew you all here,
 How satan you'll conquer, and Eden regain,
 And how it was lost she shall shew you all plain,
 And then all the myst'ries you all will see clear,
 And wonders from heaven to all shall appear,
 Because I'll fulfil it so much like thy dream,
 And now from another the whole I'll explain.

[I have omitted inserting, before my dream at midnight, I was awoke with the most dreadful noise I ever heard in my life; and was answered, it was like the noise of hell when the devils are chained down; then I slept, and had the two preceding dreams.]

In 1797 I dreamt I felt myself almost dying, and whether awake or asleep I could scarce tell, but I felt myself so shocked with pain, that I said I could not live any longer, and thought I felt my spirit depart from my body, and was carried through the air to some wondrous buildings, the most curious I ever beheld, and too remarkable to pen. I thought there were galleries, filled with and surrounded by soldiers. Before the galleries there was a large court-yard, in which stood a remarkable large oak, well spread, and well grown, the leaves of which I
 thought

thought they had gilded all over with gold, and tied ribbons all over the tree, in token of some great victory they had won. There were officers there, with swords glittering with gold, and ribbons tied to them; all which seemed to bear the appearance of some great victory; and when I awoke I thought I should hear of some, but it is answered in the following manner :

Then now the vict'ry I'll explain,
 And tell thee all the war I mean.
 My servants shall like soldiers come,
 The tree of life shall be made known,
 In golden colours to appear,
 The ribbons shew the vict'ry there.
 So on thy bed wilt thou lie down,
 The day at last for me is found
 That I an earthly judgment meet,
 This awful day must finish it.
 But how, thou'lt cry, can I appear,
 Tho' in my heart I wish'd it near?
 But now the awful day is come,
 That in my heart I wish'd for long.
 So much like Peter thou wilt stand,
 Tho' boldly launch'd by my command,
 To warn the jury to appear,
 But then thy faith will sink in fear.
 O save me, Lord, will be thy cry;
 Can such a simple worm as I
 Before such learned men appear?
 I sink, I sink, will be thy fear:
 But when these fears do thee alarm,
 Like Peter, thou shalt find my arm;
 And in the gall'ries thou shalt see
 The glorious vict'ries wrought by me.
 The soldiers are the men of God;
 The glitt'ring sword, the Spirit's word,
 In golden colours shall appear;
 The tree of life that day I'll clear,
 And ev'ry sign I'll then make good,
 I bought your ransom on the wood.
 So let the judge and jury come,
 The tree of life shall be made known
 In golden colours to appear,
 And all shall find my Spirit near,
 That is descended like a dove,

And

And all I'll fill with heav'nly love,
 And then the waters I'll abate,
 When I return your loving mate,
 To bring the olive-branch of peace,
 And make your jarring discord cease.
 For sure a Thomas will be found
 That's jealous of the heav'nly sound,
 And if in doubts he doth appear,
 My hands and side I'll shew him there ;
 For then the myst'ries I'll explain,
 Because I know they are but men ;
 And you shall know what days are come,
 And find me in the woman's form,
 To make your perfect bliss complete,
 And you shall find your helpmate's great.
 For this was first my Father's will,
 And it you'll find I shall fulfil,
 And then my Father you'll not blame,
 When I the serpent put to shame.
 I took my trial first from man,
 And so the serpent next must come
 To stand the trial just like me ;
 If you look deep I've honor'd he.
 As he in heaven affect the king,
 Then so his trial now I'll bring,
 And he must surely fall by man,
 Then all shall see the heav'nly plan.
 So let the glitt'ring swords appear,
 My shepherds must my armour bear,
 And come like soldiers in the fight,
 And then I'll make them men of might,
 And ev'ry vict'ry they shall gain,
 The heav'nly war they must maintain.
 So here these dreams they do go deep,
 My shepherds must not careless sleep,
 To say we now do see it clear,
 What need have we for to appear,
 To bring these myst'ries to our view ?
 It is of God, we well do know,
 For all's beyond a woman's head,
 Did not the Lord her spirit lead.
 But here, my friends, is your mistake,
 Out of the sleep you must awake ;
 While others judge it but a dream,
 You must awake, and see it plain,
 That you as stars may rise and shine,
 To lighten the benighted mind,
 That they may wake out of their dream,

When

When you can prove you have seen it plain.
 Besides, some myst'ries are behind,
 Until that day you cannot find,
 Till I unbolt the perfect door
 What I have got for man in store.
 So let not faith to keep you back,
 Nor unbelief to climb the rock,
 Because you fear that you may fall,
 Your anchor's fix'd, I'll keep you all.
 So now I've ended with thy dream,
 And now from visions I'll explain,
 And prove my prophet Joel true,
 And bring the vision to your view.
 The vision first was seen by man,
 Just like my bible, all's the plan,
 That in the heavens to him appear,
 But he the myst'ry could not clear,
 Nor yet no man could see it plain,
 Nor shew the vision what it mean,
 Till it came to the woman's hand
 I had conceal'd it all from man;
 To make the prophet's words more clear,
 The prophet was the woman here.
 So now the vision I'll explain,
 And shew it with the former dream.

After I had wrote out the dreams shewed me in 1792 and 1794, I received a letter from a worthy minister in London, with an open vision he saw in the heavens as he was reading the burial service over the dead. He sent me a representation of the vision, neatly engraved. I must beg the worthy gentleman's pardon for putting it in print without his approbation; but I trust a gentleman of his good sense and learning will forgive me when I tell him, the Lord hath commanded me, and I had not time to write for his consent. So I shall insert the vision perfect as he sent the words to me, and after give the explanation as it was explained to me. I shall conceal the reverend gentleman's name.

Description of an OPEN VISION.-----“ There appeared in the heavens an ill formed beast, standing on the Continent, and afterwards marching upright
 at

at the head of an immense army, issuing out of a cloud, the beast stretched out his fore paws, as if swimming, much agitated, and pointing to something at a distance. All marched gently but boldly on, and appeared to cross the sea, making for an island, which they invaded in a very short space of time. The sea then assumed the appearance of a barren heath, and every thing seemed to have fallen before them.

“The beast having arrived in the middle of the island, put on the form and colour of a leopard, and lay down, as if to take his rest; when the army disappeared, and all things about him wore a most beautiful appearance, like fertile land, when the sun is rising upon it; and immediately (the leopard keeping his position) a small cloud arose from the middle of the space, and moved gently to the side, followed by a buffalo and a crocodile; both which, as they drew near the cloud, were invested with its shape, and lost their own.

“The Vision N. N. E. Time about four minutes.

“The above Vision was also seen, and particularly noticed by E. Wynne, schoolmaster, of St. Mary Hill, on his road to Wapping, in the company of several gentlemen. The above E. W. noticed, that the beast, when it was lain down, momentarily panted as if at its last gasp. T. W. the publisher, had, at this period of the vision, taken off his eyes for a few seconds.

“The army and the beast, as represented at the head, appeared to be about six feet high, and the quadrupeds bear an exact natural proportion.”

I shall now come to the explanation of the vision. As the men are drawn in a bow in the cloud, pursuing the beast, it is explained in the following manner.

Y

When

When the world was drowned, the beast had so powerfully worked on man, till he had drawn all men after him, and the deluge of rain made the world become like the sea. At that time the Lord said he would destroy man from the face of the earth ; but man, that was made of the dust of the ground, and created in paradise, was not destroyed ; the Lord preserved more in the ark than he created at first. But after the deluge ceased, the Lord said, he would no more suffer the waters to drown the world ; and, as a sign unto men, he set the bow in the clouds. In the prophet Joel he saith, when he cometh to pour out his Spirit upon all flesh, your young men shall see visions, and your women shall prophesy, and ye shall see signs in the heavens. And in the Revelations it is written, they shall overcome the beast, that is the devil, by the blood of the Lamb, and the word of their testimony ; therefore, rejoice, ye heavens, and all that dwell in them ; but wo to the inhabitants of the earth and sea, for the devil is come down in great wrath, because he knoweth he hath but a short time. Now I have shewed you from the written word of God, how all is spoken on the record of the Bible : The bow was placed as a sign of preservation for man ; and the Revelations shews you how to overcome the powers of darkness by the power of Christ. Now I have shewed you from the Bible how all was spoken ; and now, from this vision, you see how all is placed. The bow, that was set in the clouds for man's preservation, is now drawn with an army of men pursuing the beast ; at the end of the vision the beast lay down, much agitated, as if to take his last repose. Now let men know, the men that were in the clouds, are men on the earth, that, by faith in the blood of Christ, will pursue the beast, and overcome him by their words and testimony of the truth. The leopard denotes men, that satan will draw

draw to join with him. The crocodile denotes all the arts of the devil ; as the crocodile makes a noise to get men to come near him, and then devours them, and so does the devil : But now the crocodile hath no power to approach man, if he be advised of his arts, and shun him ; neither hath the devil power to draw in man, or hurt him, if he be aware of his wiles, and shun him. But this vision shews you, what arts satan uses to betray man ; for satan is now much agitated, and so he will continue ; he has arts like the crocodile.

And like the rav'nous beasts he'll now assume,
 And like the crocodile with arts he'll come,
 But men will conquer by the heav'nly train,
 And now the rainbow was a type for men,
 That at the last preserved they shall be,
 The beast I'll conquer, and the men I'll free ;
 And at his last gasp he is surely come,
 And the whole armour you may now put on.
 Deep is the vision must to all appear.
 Rejoice, ye Jews, and let the Turks to fear,
 For in that nation I shall end the war ;
 The barren heath in Turkey doth appear,
 Their minds are barren, all is barren there.
 And yet thou'rt puzzled, how these things can be :
 The beast arriv'd the fertile land to see,
 And all my army they did disappear ;
 This is a myst'ry thou canst never clear.
 But now the myst'ry I will here unfold,
 And prove the truth is by a woman told ;
 But by thy wisdom, as a woman, here
 No more than man canst thou the myst'ry clear.
 To see the beast possess the promis'd land,
 And all my army silent for to stand,
 Or at that very time to disappear,
 It is a myst'ry that no man can clear.
 But now, I tell thee, I will clear the whole,
 And now my army they went on so bold,
 And did pursue unto the promis'd land,
 That for the Jews I surely shall command ;
 But as the beast alone he did see there,
 In his possession you may now see clear,
 That certainly it was the heathen land
 That now the beast has got in full command.

And now I tell thee that thy pen goes deep,
 And with the beast they all together sleep;
 But I shall soon awake them from their dream,
 And then the vision you shall all see plain.
 Now if men judge it of some curious head,
 To see the vision as they simply said,
 Then Solomon in wisdom must appear,
 To shew the vision with the Bible clear.
 Wise fools, I tell you here the moon does shine,
 If you will prove these writings not divine.
 From satan's wisdom you must draw your light,
 To shine in darkness, and you may shine bright,
 To bring forth reasons you cannot make clear,
 When once the Sun of Righteousness ris'th here;
 Then all your light will vanish soon away
 When I do bring to man the perfect day.
 Mark all these dreams and visions seen before,
 And from each other all concealed were,
 Till I command the truth to fly abroad,
 And then the vision must to all be know'd,
 For, like the vision I shall now go on,
 And fix my army in the sons of men.
 So now together you may all compare,
 And judge what senses are deranged here,
 To bring such wondrous things before your sight
 In such a form, and ev'ry path is strait;
 Unless I tell ye, you are all sun-blind,
 And at the noon-day you the walls can't find;
 Then sure like bears you may begin to roar,
 And mourn like doves your blindness to deplore;
 In places desolate you'll surely be,
 And soon like dead men will your folly see:
 For now you'll find will come the midnight hour,
 When all mankind will feel the bridegroom's pow'r;
 And you, whose lamps are ready now prepar'd,
 The midnight hour will bring your full reward,
 For with the Bridegroom you may enter in,
 That is my kingdom you shall surely win,
 And you will find a glorious midnight hour
 To meet the bridegroom, and you'll feel my pow'r,
 'To shut you in secure from ev'ry foe,
 Your names are written, and your names I know;
 But when the foolish virgins do appear,
 Who mock'd the warning of the Bridegroom here,
 I tell you plain what then will be your fate,
 Like foolish virgins you will come too late,
 Because your names I say I do not know,
 You mock'd the warning, and despis'd the blow

That

That I pronounc'd against the mockers here,
 And now the midnight hour to them appear,
 That back on mockers must my fury fall,
 So now take care, I warn ye, one and all.
 The midnight hour for all is nigh at hand,
 That on your heads the prophet's blood must stand,
 As they asunder did Isaiah saw,
 And now observe the gospel and the law;
 And Jeremiah in the dungeon cast,
 And now the midnight hour for all shall burst,
 For now asunder I shall saw the whole,
 And back on mockers shall my fury fall.
 So here's my warning in the date that's new,
 The days I'll shorten, and like man I'll do:
 As men asunder did Isaiah saw,
 So now asunder you shall see my law;
 Unto the one my promises are great,
 Unto the other they shall meet his fate,
 And Jeremiah in the dungeon cast,
 And now the dungeon must for mockers burst.
 Look to the blood the Romans they did spill,
 And how the martyrs did their fury feel;
 Back on their heads you see I brought the blow,
 And now the midnight hour ye all shall know.
 As 'twas by mockers I was crucify'd,
 And 'twas by mockers my disciples dy'd;
 And will ye say, my gospel you do know?
 Then on your heads you're bringing now the blow:
 For Abel's blood must unto men appear,
 The day of vengeance now is coming here,
 That all their blood must now on mockers fall.
 Now from that woman I do tell you all,
 Who say your Bibles you do now see clear,
 And yet despise the warnings I give here,
 Just like the blind my Bibles you do see.
 Write out her words, and then I'll answer thee.

These words were in answer to a proud, ignorant woman, who came into a house where I was; and, speaking of the Prophecies, said, "She did not want any one to tell her better than she knew, for the Bible was plain, and all our Saviour's words were true, and wars, and rumours and rumours of wars, and the Revelations, were all fulfilled, she had read them, and understood them all, and the day of judgment was at hand." I shewed her the open vision,

vision, seen by the clergyman. She asked, " If it was not the gentleman's imagination ? " I said no ; he must have had more wisdom than Solomon, to imagine such a thing, to draw so lively a picture of the last days, so consistent with all the Bible. But I found the woman, with all her boasted wisdom, had no idea at all of the last days. She was ignorant, and opinionated in her own knowledge ; so I left off disputing with her ; for I found her so wise in her own eyes, that there was more hopes of a fool, than of her. Her folly was answered me in the following manner.

Thy observation was just. There is more hopes of a fool, than of such, who think they know every thing, and know nothing. If she knew my Bible, she must know all these things that thou hast written, and the vision shewed her must first come to pass. And he that is not with me, is against me ; and he that gathereth not with me, scattereth ; for now is coming the end. The day of judgment for man is already come, and this new century I shall begin for men to sit in judgment, to judge the woman and her writings ; and all will find such a trial, as has never happened since my being judged at Pilate's bar.

For all will find the trial great,
 For diff'rent passions this will heat,
 When men in judgment do appear,
 For to condemn, or for to clear.
 As diff'rent passions will arise,
 Some men of learning will chastise,
 To prove their judgments not betray'd,
 And cast it on the woman's head,
 That some mad fancy fill'd her brain ;
 We judg'd it wrong for to contend,
 With one we thought so very low,
 Therefore her folly we let go,
 Thinking her folly it would die,
 But now we see 'tis rising high ;
 And now our wisdom we may blame,
 If we can't put her now to shame.

Then

Then deeply we did not discern,
 If 'tis from God the Spirit came;
 But to this we will not submit,
 Until we see the truth more great.
 While other men will see more clear,
 It is of God, I now do fear;
 And if't be so, I must submit,
 And cast my wisdom at his feet.
 While there are some will see it plain,
 It is from God, I'll now maintain;
 And strong the reasons they'll assign,
 To prove the writings all divine.
 While some are blind, and cannot see
 They're spoken by divinity.
 It surely was some curious head
 Such diff'rent tongues together said,
 For hebrew, greek, and latin's here,
 To see in English now too clear.
 So diff'rent are the minds of men,
 And so I say they will contend
 Until they bring the standard near,
 And then the myst'ries I shall clear,
 For then the woman all will free,
 And of the earth judge she must be.
 So here's the judgment-day for man,
 To free the woman, or condemn,
 For saying I am in her form,
 And prove the fulness now is come;
 And me they've crucify'd afresh,
 According as the scripture saith,
 Because the Spirit it is me
 That they have persecuted in thee.
 'Tis not thy conduct they do blame,
 Upright and just they all do own,
 And all thy principles are good,
 Then to the Spirit they allude,
 Wherein thy conduct they do blame.
 And so you put your Lord to shame.
 But as by ignorance this is done,
 I shall forgive, and wink at man.
 If now their love and courage rise,
 To justify, or to chastise,
 And bring the woman's trial on,
 Then sure the serpent's next must come,
 For I shall follow next to thee,
 Until I've sat the nations free.
 I first was judg'd at Pilate's bar,
 And next the woman must appear,

And then the serpent next must come
 To take his trial just like them ;
 And this you'll find will prove th' event,
 Then judge how near is my intent
 To bring my glorious kingdom down,
 And let the tree of life be found.
 But here's the judgment-day on earth,
 To judge of what the woman saith.
 Now in the earth there's nothing new,
 But here's a wonder to your view,
 That in the earth was never seen
 Since earth's foundations were first lain,
 To take my Bible, and explain
 As ne'er was understood by men,
 And gave the following challenge here,
 That ev'ry myst'ry she will clear;
 When to the purpose all will come,
 To justify, or to condemn,
 Then she will make the myst'ry clear,
 And prove the tree of knowledge here,
 That by her faith she reach'd so high,
 And the good fruit she brought so nigh,
 Whereof she bade you now to taste,
 The bad is fall'n, the good is plac'd,
 Which now hangs hov'ring on the tree,
 And all shall find 'tis pluck'd by she.
 So, fallen man, canst ascertain
 What madness now hath fill'd thy brain,
 To judge that ere a woman's hand
 Could give such challenge unto man ?
 No, no. In man I'd soon appear,
 For to confound and shame her here,
 Did not the challenge come from me ;
 You are but men, you all shall see,
 Whom I've pronounced to be dead,
 As you the woman first obey'd ;
 But if your life you'll now regain,
 I tell you all to do the same,
 And now obey the woman's hand,
 And paradise you may command.
 If you can judge the heav'nly sound,
 Such woman ne'er on earth was found,
 To give such challenge unto man,
 And say, that I am in her form ;
 And if you come to see it clear,
 Then in her form I will appear,
 And you may judge it by her hand,
 That never can be read by man,

That

That is, to make all myst'ries clear ;
 And so you'll find my Bible here,
 That you no more do understand,
 Than you can read the woman's hand ;
 There are some things you can read plain,
 And so my Bible is to men,
 So perfect like the woman's hand
 You'll find my Bible all does stand,
 That in the woman I'll make good,
 And so I'll prove it by her word ;
 But in the heav'ns I'd cease to be,
 Than let a woman act like she,
 If I had not command it here,
 And fully spoke, as doth appear,
 Whatever nonsense to your view,
 I said like man I'd surely do ;
 And nonsense doth in man appear,
 And I shall make the myst'ry clear,
 And then my foolishness you'll see
 Is wiser than you mortals be.
 To try the talents high of men,
 Here ev'ry tongue you may explain,
 Hebrew, greek, and latin too,
 And ev'ry tongue bring to your view ;
 Here France and Spain, and diff'rent coasts,
 And English language is not lost.
 So all these tongues together weigh,
 Then speak the truth, or prove the lie ;
 For I will shew you ev'ry tongue
 That can be spoke or taught by men.
 When you your reasons strong assign,
 I'll answer men that speak divine ;
 But for the fool, I'll answer here
 In words that they can never clear.
 So write the words were spoke by man,
 And then I'll answer thee again.

These words following were spoken by a man,
 who came into the house, and, reading my books,
 said, it was a parcel of jumbled nonsense. . I was
 desired to come and answer for myself ; but, know-
 ing the man was ignorant, obstinate, and opinionated
 in his own wisdom, judging himself one of the elect
 number, and that all others were lost, I knew it
 was fruitless to contend with him, and therefore
 kept silent, till he disputed our Saviour's never put-

ting off the godhead, and putting on the manhood, I then went out, and asked him, if our Saviour did come down from heaven a perfect God as he was there ? If he did not take man's nature upon him, born as man, labour as man, act as man ? If he was not perfect God, and perfect man ? The man replied, he was not ; neither did he put off the godhead, to put on the manhood. Some one coming in, put a stop to our discourse. His saying it was nonsense, was answered in the latter part of the words spoken in verse ; and now I shall answer the other as it was answered to me.

Poor, simple man ! what did I then appear
 Invested in the godhead perfect here ?
 Remember how mount Sion it did smoke,
 When unto Moses in the bush I spoke ;
 Israel did tremble, nor my face could see,
 And more countenance was changed by me.
 So earth must tremble had I then come down
 With all the godhead in the heav'nly form :
 For in the godhead I could not appear,
 To bear the mock of fools and sinners here ;
 For all must stagger and fall to the ground,
 As they did once when I was in the sound,
 But then the godhead I did quickly change,
 And took the manhood, which to you is strange,
 That very god and very man could be,
 Were not the angels sent to comfort me ?
 What need I comfort in the godhead's form,
 Invest in all his pow'r, if all was on ?
 Or to my Father had I need to pray
 To let the fatal cup to pass away,
 If 'twas his will to have it to be done,
 And drops of blood in agonies to come ?
 Or on the cross what need had I to cry,
 My God, my God, hast thou forsaken me ?
 Then all the prophets surely must speak wrong,
 If in the godhead I to mortals come,
 Invested in the heav'nly Trinity,
 To dwell with man ; O how could this agree ?
 Or yet what judge could I ere be for man,
 If all their form I had not yet put on ?
 And all their nature I did then assume,
 And all my pow'r did from the Father come ;

For all the godhead I had laid aside,
 And all man's strength and nature then I try'd,
 And found the arts of satan how they swell,
 And deeper myst'ries I to man shall tell.
 Had he not fell in Eden then at first,
 I am their Judge, and know he would at last.
 The kingdoms of the earth were offer'd me,
 And unto men the kingdoms they would see
 Would soon be offer'd, as the full reward
 To worship him, and not their God regard,
 And by his influence he'd men throw away,
 Then all must perish in the judgment-day,
 Had not my wisdom so ordain'd my plan,
 To cast the serpent and to screen the man,
 That to perfection he's pronounced dead,
 And bring his murder on the tempter's head,
 That by the woman at that time was cast,
 And now's the time I'll make the woman burst,
 To claim the promise she had got of me,
 When Mordecai and Esther do agree,
 That when men do like Mordecai appear,
 And pray for Esther she may persevere,
 Then all the royal robe you may put on,
 The glitt'ring sceptre shall to all be known;
 Then Esther's banquet you with joy may see,
 And on the gallows Haman he may be,
 Or else the serpent in the room of man,
 And so proud Lucifer his end must come.
 These lines I've spoke, the learned men to try
 If they can see the hidden mystery;
 If not, the myst'ry I shall make more clear.
 The end is come, and let the dream appear.

This is a dream sent me by a reverend gentleman from London, not from himself, but another gentleman (who has had many visitations from the Spirit of the Lord) told it to him in the following manner.

He thought he was in the temple of God, which appeared to be unfinished, in a city; the inhabitants whereof, when he asked the name of it, called it New Jerusalem. That he stood on a high place in it, and saw a man walking below, whom he thought at first to resemble himself, who took up a sword lying on the pavement, and brandished it several

times, saying, *the sword of Gideon*, and then laid it down again.

This dream was sent me by an elderly divine, and the vision by a young clergyman. Now here is the explanation of the dream

Of Gideon's sword, and brandish'd it shall be,
 And now the myst'ry I shall shew to thee.
 For Joel's word together all are come,
 The dreams and visions have been seen by men,
 And here's the woman that doth prophesy,
 Then judge my prophet, give him not the lie;
 Or else now prove all this was done before,
 And then I'll prove my prophet he did err;
 Because my Spirit was not pour'd out
 Upon all flesh; the Jews do surely doubt,
 And heathen lands my Spirit do not feel,
 But now the nations I shall surely heal.
 So altogether you may now weigh deep,
 And then you'll find I'll save my frightened sheep.
 From Gideon's sword, you are to understand,
 My sword is drawn to conquer ev'ry land.
 Of times to brandish, I shall now explain,
 The mutiny in France did first begin,
 Where men in anger brandish'd first the sword,
 Destroy'd their pow'rs according to my word;
 For at the end you know that Rome must shake,
 When once the Revelations they do break,
 That is, their prophecies for to come true,
 And by their fall the truth you all may view.
 If men of learning do but weigh it deep,
 The sword was brandish'd, and the pow'rs do weep,
 Which made the sword to brandish all abroad,
 And ev'ry nation feel the glitt'ring sword;
 If not already, it will so come on,
 And ev'ry land will find my sword is drawn,
 Till men I've conquer'd, and they all submit
 To lay their jewels humbly at my feet,
 That is, their faith to trust in me alone,
 And then the other must the sword come on,
 For it I'll brandish in the enemy,
 The pow'rs of darkness shall my fury see,
 For in the end I'll plunge it in his heart,
 And he like man shall feel the fatal dart;
 For that's the way that I shall sheath the sword,
 And then all flesh shall know the living Lord

Hath

Hath drawn the sword, and drawn it not in vain,
 When they do see their deadly foe is slain;
 And I shall make for men a glorious peace,
 Their foe I'll conquer, and their jarring cease.
 So Gideon's sword you find will end the war,
 And those that lap the water now appear,
 And all the rest may wait in peace to see
 The sword of Gideon make all nations free.
 And now the fleece of wool I'll make it dry,
 And wring I say the tears from ev'ry eye.
 So here's the perfect meaning of the dream;
 Ye men of learning judge, and now see plain,
 That first the dew was on the people cast,
 And tears from thousands like the dew will burst,
 While all the lands were barren and seemed dry,
 Scanty of food hath been my children's cry;
 But now the dew shall on the land appear,
 Trust me, my children, and dry up your tears,
 And judge no more came from a woman's head,
 But mark the fountain and the way it spread;
 Then men of wisdom they may trace the hand,
 And now the prophet Joel's words command:
 But if in doubts mankind do now appear,
 With the beginning you may all compare.
 The woman stands a wonder now to man,
 And sure the woman's senses must be gone,
 If she in wonder does not gaze on all,
 If now you're blind, and cannot judge your call.
 If altogether you do deeply weigh,
 You must discern the dawning of the day,
 That as an echo in the verse appear'd,
 It is my Spirit echo'd in her ear,
 For as in verse you have a different sound,
 There is an echo in the words abound;
 And so my Spirit it doth echo here,
 The sound's from heav'n, and with the lines will bear;
 When all together you do perfect weigh,
 You must be blind if you don't see the day
 That is broke, the day-light it is come,
 The Sun is risen in the woman's form;
 As in her form all this to you appear,
 But judge my Bible, and you'll find I'm here.
 Tho' not in wisdom, yet I am in pow'r,
 Or men and devils would her soon devour,
 If like a husband I did not protect,
 To save the wife that he did so direct:
 And if in debt she runs by his command,
 You know the husband must the trial stand.

So now the trial I will stand for all,
 Bring forth the debts that on her head do fall,
 And ev'ry debt that's forged in my name,
 Then as a husband I will bear the blame,
 And as a husband I the debt will pay
 That you will clearly prove was forged by she :
 But it is time her promise to demand,
 While you can prove 'twas forged by her hand.
 So now the godhead doth to you appear
 In perfect manhood, you may all see clear ;
 For as a man in reason I'll begin,
 But as a God in pow'r I'll make an end ;
 And as a man I brought in the new date,
 Who cut the seals, and sign'd their names to it.
 By my command all this was surely done,
 But yet no power unto them never came,
 To testify the writings was from heav'n,
 And as man the words to all were giv'n.
 So nought but manhood doth to man appear,
 But now the godhead you shall all see clear :
 That as a God this year I'll surely end,
 And man with man in thee I shall contend,
 'Till all my jewels will fall at my feet,
 And say, thy wisdom, Lord, we must submit ;
 For by our wisdom, if we baffle here,
 One word out of a thousand we cann't clear,
 To prove the writings from a woman's hand,
 And see our Bibles how it all doth stand.
 In such a manner I shall bring it here,
 'Till like a God you'll say I do appear.
 As sow'd in weakness all was done at first,
 But rise in pow'r when the seals you burst ;
 For judge and jury, witnesses must come,
 Look on the woman whom you did condemn,
 When in a court of equity 'tis brought,
 Produce your seals, and ev'ry name was wrote,
 And then the myst'ry you will all see clear,
 I have chang'd the manhood and the godhead's here.
 In simple weakness all was done at first,
 But now in power and wisdom all must burst.
 To what perfection is our weakness come !
 Such day as this was to us all unknown !
 And yet with joy we all may bless the day
 That we pursu'd the woman, to obey
 The heav'nly wonders---What do we now hear ?
 We see the shepherds must the sheep now clear ;
 We put our seals to what we did not know,
 We wrote our names as she command us to ;

As simple sheep we simply all obey'd,
 And here the cost is on the woman laid;
 And then your seals I bid you all to burst,
 And then the serpent he may lick the dust,
 For in the end his curse he'll surely see,
 That he is cast, and man that day I'll free,
 And then your names you may with joy behold,
 If I enrol them in a book of gold,
 And on that book at last to put my seal,
 Then satan's arts no longer shall prevail.
 So here by faith the harlot now is freed,
 I do not say they're guilty of the deed,
 But yet a whoring they do go for me;
 I tell thee plainly, deep's the mystery.

I received a letter from a clergyman, who disputed my saying, the Holy Ghost was never seen, and it was written, *he was seen descending like a dove*. His observation I grant to be true; and, as many may stumble at it as well as him, I shall answer for it myself to the world at large.

I did not mean, that he was never seen in no shape, nor form; for the Holy Ghost, or the Spirit of the Lord, *moved upon the waters*; and in the days of Pentecost, it is written, *there appeared cloven tongues like as of fire, and it sat upon each of them, and they were all filled with the Holy Ghost*. But will any one say, the Holy Ghost was in person as a man, divided in so many parts? The Lord can infuse his Holy Spirit in any form or power he pleases. But none of these arguments prove, that the Holy Ghost was ever seen in form or fashion like a man, as our Saviour did upon the earth, and as he appeared to his disciples after his resurrection, or as the Lord appeared to Moses on Mount Sion. So none of these reasons do convince me the Spirit is wrong, that told me the Holy Ghost is the Holy Spirit of God and Christ, whom the Lord can send in any form or power. The devil sent his spirit in the form of a serpent, but we
 cannot

cannot suppose he was bodily in that shape. The devil infused his spirit into the heart of Judas, but we cannot suppose he assumed his full form, and entered into him. Now, if we weigh these things deep, and call to our recollection the words of our Saviour, *the Holy Ghost was the Comforter, whom the Father would send in his name, to bring all things to your remembrance*, it would shew us plain, that the Holy Ghost is the power of God's Holy Spirit. If it was a person distinguished by himself, you must say it is the greatest in the Trinity; for our dear Redeemer said, *whosoever speaketh against the Holy Ghost, shall never be forgiven in this world, nor in that which is to come*. Then if it was a person in body, like the Father or the Son, separated by himself, the greatest in the Trinity, how should the Father have power over it, to send it to whom he pleased, how he pleased, or in what form he pleased, if it was not as it was said to me, the Holy Ghost is the Holy Spirit of God, whom he said in the last days he would pour out upon all flesh? The Holy Trinity was always a mystery to me; I never dived into it, till it was explained to me that it was the Holy Spirit of God.

Now I shall answer other disputants concerning last May, as they expected to see some great thing happen, not discerning how it was spoken. It was spoke this year, but was not to appear till next. Yet few discerned what they read; and many began to say, where is now the prophet? or where is the God in whom she trusted? And my friends began to grow jealous, before I shewed them their error, and asked them, how they could prove it true if it had come this year, when it was written it should not? or what mysteries were to be explained another time? or how it could be written? it required learning to discern how it was spoken; or
how

how they should reflect in May, what they said in May? or how they could agree together to condemn the prophecies, if all had come clear to their judgments? This I have explained to the public, that they may weigh prophecies deep, and then they will see the truth of every word. The Lord does not speak plain to men's judgment; for his strait paths often appear crooked to man, and he makes things that were not, as though they were; and though the words had not been spoken by man at the time I penned it, yet it was spoken to me as judge of that prophecy when the ten years are up.

But now I shall beg to answer for myself in one particular. As many ignorant people have said, I had published for the lucre of gain; and though they despised prophecies, and judged they knew enough of the Bible without the revelation of the Spirit of the Lord; yet if they could get money by it, they should be glad to do it. To such I answer: Their minds must be worldly, selfish, and devilish; not caring how they dishonor God, cheat man, and rob the public, nor what a hell they get at last, so they have a present reward for the moment; and but for a moment would such arts last; divine vengeance would soon overtake them. To rob God of his honor, and forge things in his name, that they had no grounds to believe came from him, but merely to impose on the public. Such people, with all their boasted wisdom of religion, know no more than the wild Indians, the heathen Pagans, Turks, or Infidels. If they knew any thing of religion, they must know they were kindling the wrath of God, the malice of hell, and their names must be had in everlasting reproach amongst mankind. This ignorance I have found in boasters of religion in a christian land, and they judge me another such as themselves.

I shall now answer for myself. The thought of gain was never in my view, and what I thought I was commanded of the Lord, I obeyed; but so far from any gains at present, I now stand *one hundred pounds* worse than I should, had I never took pen in hand, and I can prove it to the world. Then where are my gains? What I have laid out, is for the Lord, in my judgment; and if it proves so in the end, be assured the Lord will reward me double fold. Then you may say, you wish the Lord had visited you instead of me. But remember, you despised the visitation of the Lord, and said, you knew enough of yourselves without regarding what the Lord should say, or what he hath spoken concerning us.

And, that the public may be further satisfied I do not write for gain, I shall make this remark, that it is well known to all my acquaintance, that I can maintain myself by my trade, as decent as any woman of my line of life would wish to live; and should have placed myself in business years since, had I not been ordered to leave all, to follow on to know the Lord, and then I assuredly should know him. So I have done as the merchants do, run all at a venture; and I have done as Peter did, launched into the great deep.

And boist'rous waves have swelled high,
 And oft I've felt a Peter's cry;
 But tho' I've launch'd into the storm,
 I hope to meet my Saviour's arm,
 Who oft has blam'd my unbelief,
 When I, like Peter, sink'd in grief.
 But now what dangers shall I fear,
 If on the seas my Lord is near?
 Then he will keep me in his arms,
 Tho' men and devils rise the storms.

I have

I have given my answer to that part of the world,
 who have said, I print for gain; and now I shall
 give the answer of the Spirit to these words.

Now let these boasting fools appear,
 To write or act as thou hast here,
 Then they must have an arm like me,
 And so confound the Trinity.
 But they wish, and wish in vain,
 A hand like thee they'll never gain,
 Because their pride, I well do know,
 Would swell too high if it was so,
 And Balaam's prophet soon become,
 For Balak's gold they all will long.
 Then how such heart could I obtain,
 The heav'nly vict'ry for to gain?
 The oath that I did swear to thee
 Could never gain the victory,
 For gold they'd ask as their reward,
 And earthly grandeur their regard.
 Then all my plan must be in vain,
 To act like man in Herod's reign,
 When to the damsel he did swear,
 Whate'er she ask'd he'd grant her there;
 Unto the half of all his crown,
 Because his kingdom so is found.
 So now the same I offer'd thee,
 One-half, like man, I'll give to thee.
 So hear together both the sound,
 Let men or devils this confound:
 The damsel's malice did appear
 So influenc'd by her mother there,
 That envy swell'd her wretched breast,
 For my disciples she did thirst,
 And ev'ry grandeur threw aside,
 Revenge was all her haughty pride,
 If she could have the Prophet's head,
 All other grandeurs might be dead.
 And now to thee 'twas just the same,
 When pow'rfully the Spirit came,
 To tell the oath that I had made,
 And half my kingdom offered,
 Revenge was all that swell'd thy breast,
 And pray'd that satan might be cast,
 As John the Baptist was before,
 And now the myst'ry all see clear:
 For in a charger this was done,

And now this charge I give to man,
 To give the damsel up her will,
 And then my oath I will fulfil.
 And now her will you may demand,
 And on her head like stars now stand,
 Then you shall see the glitt'ring crown,
 (Beneath her feet the moon is found)
 That in the darkness giveth light,
 And in the day los'th all his sight.
 So here's a myst'ry deep for man,
 I've shew'd you all my heav'nly plau,
 And let my shepherd to appear,
 That did enquire thy combat here :
 How thou could'st ere destroy the foe,
 Or what manner wish to know ?
 I gave this answer from thy pen :
 The combat must begin by men ;
 The damsel ask'd, and men fulfill'd,
 And now, ye learned, try your skill,
 And then I'll speak in words more plain,
 How with the both you must contend.
 So here's the answer to the world :
 Had thy desire been for base gold,
 Such promise I would never make ;
 So now, ye fools ! see your mistake,
 You all may wish, and wish in vain,
 Her hand and heart you'll never gain ;
 While all your wishing is for gold,
 Your hands and hearts does satan hold ;
 And now his purse you may command,
 If you by arts can forge her hand ;
 But never let her hand appear,
 Nor yet her name, I charge you here,
 Unless herself she does command,
 While on this earth her life doth stand,
 To print her writings I forbid,
 Unless by her 'tis so decreed.

Now as I am come to the conclusion of my fourth book, I must beg liberty to answer for myself to the public. Some say I have written nonsense they cannot understand; while others say my writings ought to be burnt, as I am setting the world at variance, the father against the son, and the son against the father; so floods of oaths and curses are poured out against me on the one hand, and the greatest approbation of my writings is given me on the other, as being beyond the power of human learning, and that none but the Spirit of God could indite such writings. Now as men say, I ought to print what they could understand, I must bring you to understand the 12th chapter of the Revelations of St. John: *the dragon was wroth with the woman, and cast out floods of water against her; and so doth man against me.* You are not to suppose this dragon meant the devil, that he could do it of himself; no, it is in the heart of man, he must do it, and in man it is already done. *And the earth helped the woman, and swallowed up the floods;* and so the earth hath helped me, and I have worthy friends, and malicious enemies. Let both read the 12th chapter of the Revelations, and conscience must bear them witness we are making the truth of the prophecies, and pouring the whole on our heads. But how is she travailling in birth, and crying to be delivered, may be your enquiry. If we are making good the one, how will you prove the other? I answer, I am still complaining to be delivered, for till my writings are proved by the standard fixed for me, I shall never be delivered, nor the wound of my heart can never be healed. For what I have already seen, is through a glass darkly; but then I shall see face to face, and know in whom I have believed, and my burden will fall from me, and not before. So the same Spirit that made the Revelations at first, hath brought it round and placed it in
such

such a manner as to make that chapter plain and true, if men have any understanding at all. I have many friends, and many foes; the world helpeth me, and persecuteth me: So man is the earth that was made of the dust of the ground; and if one man opens his mouth and casts out words, another opens his mouth and swalloweth them up, as you will see when the truth is proved. So here is the noon-day sun before you, and will you say, then we are sun-blind, and cannot see it? I answer, the fault is your's, and not mine; for I have made the crooked path strait before you, and remember the days of Noah and Lot, which are full as plain; but if men will shut their eyes against the day-light, the fault is not mine. Will men find fault with their Bibles, because they cannot understand them? The ways of the Lord were always past man's finding out, and his footsteps when hid in the great deep. So let not men find fault with their Maker, because they cannot find out his words nor wisdom. Who is the man can direct the Almighty, or who can find him out to perfection? Those that did judge my writings nonsense, I must be plain to tell them, do not understand good sense. Did they come from myself, I would not say one word to justify them, I should blush to praise my own works; but knowing every truth in them, they are from the Spirit of the Living God, and therefore I will take upon me to say, they are spoken in wisdom greater than ever was in man, and brought round in such a manner to fulfil the Bible, that 'tis impossible for any spirit to bring it so close to the Bible, that did not in the first place inspire men to compose it; he that was the author of one, is now the finisher of both, whose unerring wisdom men have taken upon them in every age of the world to find fault with. But I am ready to stand the trial, and meet my judges as they are fixed for me, and my trust is in the God of my salvation;

vation; in the fire he hath promised to be with me, in the waters he shall not drown me; but had I learned the foolish nonsense of this world, then the people of the world would have understood it; but as the natural man knoweth not the things of God, for they are spiritually discerned, then let not men judge of things they know nothing about, nor exercise themselves in things too high for them. I have already told you my writings must be judged by learned divines, and the sheep must be led by the voice of the shepherds.

So now your charges you may load,
 And let your shots to fly,
 You all will find I have a God,
 And ev'ry armour's nigh,
 That will confound in ev'ry sound,
 His armour I'll put on,
 And then he'll shake the earthly ground,
 I mean the hearts of men.
 When they appear to see it clear,
 Confounded all will be,
 That did pretend to baffle here,
 We cannot answer thee

One word of a thousand. It is the Lord's doing, and marvellous in our eyes.

But now I shall answer those who say, I am setting the world at variance. I am sorry to say, I never remember it in peace since I knew the world; for I may say forty years have I been grieved with a crooked and perverse generation, in a world, where I never saw no true happiness nor peace in my life. And now I will call every man to bear me witness from his own conscience, if perfect peace and true happiness were ever in his dwelling for a long continuance at home, and what do we now see but tumults abroad? These things men's own conscience must condemn them. I never kindled the son against the father, nor the father against the son, but the son hath been opposite to his father's will ever since I knew the world. Men look into their own hearts
 and

and families, and conscience must bear them witness to the truth. So let no man say, when he is tempted, I am tempted of God, when he is drawn away by his own lust to do evil. But would men hearken to my writings, they would forsake the evil, and learn to do good, and be flocking unto Jesus Christ as doves unto windows, crying out with the trembling Gaoler, "what shall we do to be saved? to inherit the crown that is before us, looking for, and hastening, the coming of the Lord Jesus Christ."

As a report prevails, that my writings are not of myself, but extracts from other books, it is proper for me to observe, I shall not say what hardened wretch such judges must think me, were I capable, of selecting from other men's works, and, by giving them a new dress, insinuate to the world they were revealed to me by the Lord. But as I must stand the trial, whether such books can be produced or not, I now forbid every one from printing any of my productions, unless employ'd by me; and I hereby challenge the world by asserting, there never were such writings since the world was created, as mine are. I have explained to you in this book the nature of Christ's second coming already in the Spirit, according to the scriptures. Now judge for yourselves how long Christ remained upon the earth before he expired on the cross, and how it was finished, and recollect how many miracles he had previously written.

Now if these books you can see clear,
You'll know the Spirit of Christ is here,
Or the greatest Light ever known.
Then judge what a trial for me is to come.
The more every Printer I hereby forbid,
No more than I publish, my name for to spread.

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The Strange Effects of Faith;
WITH
Remarkable Prophecies,
MADE IN 1792, &c.
Of Things which are to come.

FIFTH PART.

HAVING published to the world such wondrous prophecies, as many are at a loss to give credit to, and others judge it the disorder of a confused brain, I shall inform my readers, that my head was so disordered from my youth up, and so were the heads of my forefathers: Therefore, if the world judge, that a firm belief in the Lord, relying on all the truths of the Bible coming from men inspired by God, and the words left on record by our blessed Lord and Saviour, is madness to believe, I was born mad, and so was my mother before me, as they will see in the volume of this book, from the short account I shall give of my life.

From my early age, the fear of the Lord was deeply placed on my mind and heart. Reading the gospel of Christ, and all the persecution he went
B b through,

through, made me love him, and fear to offend him, and I felt my heart burn with indignation against his accusers, and that as I grew in years I grew in grace, and in the fear of the Lord. I shall omit particulars at present, and come to some singular circumstance that happened to my family, which made me believe in my early age the Lord spake by dreams and visions of the night, and that the angels of the Lord are ministering spirits, to administer to the heirs of salvation.

I shall quote one instance that happened to my father's brother, which convinced me the Lord was round our beds, and in our paths, the same now as he was in ages past, to-day, yesterday, and for ever the same, as I shall infer from my father's brother, who was a remarkably religious young man from his youth up; and when he was desired to take more pleasure in the world than he did, he made this reply, "I cannot live as others do; this is no world to me, neither will my life be long in it." He was then mate of a ship, and when he took leave of my father, he desired him to live for a better world; and said, "he hoped they should meet in glory, but did not think they should ever meet together again in this world." In this manner he took leave of all his friends, and so bade them farewell. When he was returning home, he wrote a letter to his mother, signifying that he should go in a ship bound for London, and leave the ship destined for Topsham, as he intended to go and see his father's family. But my grandmother had been warned of his death in a dream, and informed him by letter that she had been troubled in dreams concerning him, and that she should never rest contented until she had seen him. To oblige his mother he altered his mind, and sailed in the ship bound

bound for Topsham; the captain of which discovering another ship many leagues before him, said he would be in Topsham before her; and in order to effect which, he steered his ship a nearer course, and she running on a rock was dashed to pieces; all the crew, except one man, went to the bottom, who saved himself on a broken plank, and was picked up by another vessel passing by, and who, on his arrival at Topsham, related the circumstance of the ship's perishing, as above described. Here was my uncle's foreknowledge of his death, and my grandmother's dream, verified together. This singular instance, with many others, I never looked on no other than a sure sign the Lord was with us as in ages past; but now it is explained to me, that those things that have happened in our family, were designed as warnings to the nations that the end of all things was at hand. I shall now give the explanation as communicated to me by the Spirit.

Then now together I will shew the whole,
 It is my angels guard the naked soul;
 And as the soul and body doth unite,
 Where I give faith, I always give a light.
 So faith in him in early age you see,
 His faith and knowledge both did come from me;
 And as he said, in early age he dy'd,
 His mother's dream was unto him apply'd,
 To have him hastily for to come home,
 And in that way his death did surely come.
 But that this thing was done for some years past,
 I mean to bring it to your land at last.
 And with the Captain I shall first begin.
 A ship before him thou hast said was seen,
 Which made the captain turn a nearer way;
 Then now, O England! hear what I do say:
 Your ship against the rock you'll surely spill,
 And in the end yourselves you'll surely foil,
 If you intend to turn another way
 Than the strait path that doth before you lay
 For like his knowledge, and the dream that's here,
 In all thy writings you may this compare;

For

For as the dream and knowledge here is penn'd,
 I tell you, England, this will be your end,
 If ye like mad men turn another way
 'Than the strait path that doth before you lay.
 So by your wisdom it is vain to plan,
 I tell you plain the rock you'll split upon,
 And on the broken plank you may return,
 If you intend a nearer way to come.
 But, as thou say'st thou dost not understand,
 Nor in what manner this is, to your land;
 It is men's faith will turn a different way
 Than the strait path that doth before them lay,
 And to the bottom you that way will sink,
 You little know how near you're on the brink.
 To have thy faith and knowledge all come true,
 Just like the Captain thousands now will do,
 Who saw the ship so steady go before,
 And by the strait line reach'd his native shore;
 So if the strait path you do now go on,
 Then to the native shore you'll surely come;
 But if the strait path you do now forsake,
 Your ship against the rocks you'll surely break;
 That is, your faith will split against the rock,
 That now is fix'd, your anchor you've forgot,
 For sure the Rock of Ages now is come,
 And now like mad-men some will split thereon,
 Because they'll think to turn another way.
 It is a mystery, I do hear thee say,
 How he that shunn'd the rock came safely home,
 And he that turn'd thereto thou say'st was drown'd;
 So here thou'rt puzz'd if the rock is me,
 And he that came so close drowned should be.
 Then here I tell thee now the lines go deep,
 He saw no rock, nor never thought of it,
 But yet the strait path he did soon forsake,
 And on the rock his ship in pieces brake.
 So now the Rock of Ages it is come,
 And by men's blindness they will split thereon;
 They'll cast no anchor, nor will judge him near,
 And on that rock they'll sink in deep despair.
 Trifling's the shadow, but the substance deep,
 And from the parable I mean to speak,
 And so ordain'd it in thy family,
 That in the end your nation they may say,
 That 'tis in vain for man to turn aside,
 The path is strait, the ocean now is wide,
 And if you wish to reach your native shore,

See ev'ry land-mark that is plac'd before,
 And then safe harbour you will surely gain.
 Deep is this parable I give to man.
 The one observ'd the land-mark set before,
 With steady pudence reach'd his native shore ;
 The other turn'd, and had no mark at all,
 And his own wisdom soon brought on his fall :
 So by men's wisdom now they'll turn aside,
 And think the world is as the ocean wide,
 But do not know my rock is plac'd so near,
 While those that do not see it will split there,
 While those who see the land-mark how its plac'd
 Will reach the shore, and all the truth embrace.
 But as thy uncle in the ship was found,
 (That by the captain's madness he was drown'd)
 He found the Rock of Ages there to stand,
 And by his faith possess'd a better land :
 So if men's madness doth destroy the just,
 I tell you plain a better world will burst.
 So now let men of learning weigh this deep,
 I've shew'd you plainly how the end will break ;
 For deep's the parable I've given here,
 And in the end the truth you'll all see clear.

Having ended with the explanation of my father's brother, I shall here add a singular instance of my mother's brother ; who was, like the former, a remarkably religious young man, and was so intimately acquainted with the young Mr. Dagworthy, that they were like brothers, and were always together every opportunity they could spare. Their conversation was of things divine, and their observations and reflections on the wonderful works of Providence were deep, and deep were their writings. But the almost sudden death of the young Mr. Dagworthy sunk deep in my uncle's heart, as my mother advised him in a letter that Mr. Dagworthy was ill ; but my uncle not judging him dangerous, tarried to settle some affairs for his mother, and did not go to visit him till a week after ; when, on coming to the house, in hopes of finding his friend

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better

better, he met his corpse at the door. This sudden shock so took my uncle's heart, that whether it was the death of Mr. Dagworthy, or the reflections of his own mind and heart because he had not gone and seen him sooner, remained unknown to all his friends, but the shock went deep, and a melancholy preyed on his spirits; his sorrows seemed too great to bear, and to fly from them, he one morning said to his mother, I will go out and see the ground, while you get the breakfast. She waited with impatience his return till nine or ten, and then began to fear his absence. She sent to seek him, but to no purpose. All the family began to be alarmed, but vain and fruitless was every search. They tried all the ponds, and sent to all his friends, but to no purpose; none that knew him had seen him. At length my grandmother gave herself up to prayer, and she was warned in a dream, "thy bread is cast upon the waters, and in a few days he shall return again in peace." The next day she opened her Bible, and found nearly the same words, I think in Isaiah. She made herself easy and all her family, by assuring them their brother John was gone to sea; and though she did not hear from him for more than a twelvemonth after, yet she did not despair of seeing him return in peace, which happened within two years after he went to sea, as she had said, when he came home quite composed, to the great joy of all his friends.

These singular instances I look on as a sure sign that the Lord is with us as in ages past, to warn us by dreams and visions of the night; and a present health in the time of trouble, if we put our whole trust in the God of our Salvation. But now it is given me to understand, that these things
happened

happened in my family for deep and weighty signs to the nations, as it is explained in the following manner.

Now from thy mother's brother I'll explain,
 And bring it closely to the sons of men.
 Thy mother warn'd him of his friend so dear,
 That he was ill, and wish'd him to appear.
 Thy uncle did not judge his death so nigh,
 Nor thought his friend was then ordain'd to die,
 Which made him to pursue his own affair,
 And in a leisure hour he did appear ;
 But then his leisure hour prov'd too late,
 He met his corpse, and saw his dying fate,
 And then too late to take his last farewell,
 Which made his heart in agonies to swell,
 To meet the corpse of one he lov'd so dear,
 And of his sickness he was warn'd before :
 Then self-reflection in his heart did burn,
 Too late, cry'd he, I wish I'd sooner come
 To take my leave of one I lov'd so dear,
 He never shew'd me such unkindness here.
 And all his former love he call'd to mind,
 And in a dying hour he might find
 Some consolation in a dying friend,
 But now too late, he cry'd, I see his end.
 So self-reflection sunk him in despair ;
 A wounded heart and conscience who can bear ?
 To fly from sorrows he went to the seas,
 And judg'd the ocean wide might give him ease,
 Which did his friends and mother much alarm.
 And here's the bread that you must all discern,
 Which I did warn his mother in a dream.
 Ye men of learning judge, and now see plain,
 That in that man there was the bread from heav'n,
 And if his writings were unto you giv'n,
 You'd see his pond'ring heart and thoughts went deep,
 He lov'd his friend, who all my statutes kept,
 And in his heart he lov'd his Lord the same :
 But now I'll shew you how his folly came.
 To such a madness as you see his end,
 'Twas unbelief concerning of his friend,
 Because he did not judge his death so near.
 And now my friends I give this warning here.
 You see your sister in this woman stand,

To warn her brethren I am near at hand,
 And that my Spirit surely is descend
 Just as the hand of death was to his friend.
 But if you say you will not now appear,
 You do not judge my coming is so near,
 Then like the former you will come too late,
 And like the corpse you all will meet your fate ;
 For when the Bridegroom he is at the door,
 It is too late to say I'm welcome there,
 For if before you will not welcome me,
 Just like the corpse my welcome you shall see,
 That is in silence like a dying friend,
 And so you'll find I tell you now your end.
 If you in unbelief do linger here,
 Just like the corpse my coming will appear :
 For as the sickness in that man was found,
 Just so my Spirit is in ev'ry sound ;
 And as the hand of death was near his friend,
 Just so you'll find I surely shall descend ;
 And those that do not judge me now so near,
 Will find the corpse to meet me at the door ;
 That is, my coming it will be the same.
 Judge as you will, these shadows never came,
 But by permission as they came from me,
 That in the end the substance all might see.
 And now unto the purpose I shall come,
 And bring the substance now unto your home :
 And in thy mother I will place thee here,
 And with the dying friend myself compare ;
 And with thy uncle I shall place the land.
 Observe the hist'ry now, and understand,
 That as a sister to your land appear,
 Thou'rt writing letters to thy brethren here,
 To tell them plainly I am so descend,
 And by thy hand I'm warning ev'ry friend,
 That as the sickness in the man appear'd,
 Just so I'm sick till I the whole have clear'd ;
 Sick of men's sufferings, I am come of late,
 Sick of their sins for to bring on their fate,
 Sick of the folly I see in man kind,
 Sick of the fever that ris'th in thy mind,
 As no physician seeks thy wound to cure,
 I know thy burthen's more than thou canst bear,
 Did I not take from thee part of the load,
 For by thy sorrows thou dost wound thy Lord.
 So all together thus do sicken me,

And

And with the dying friend compar'd might be.
 And so the warning I have given here ;
 But now the myst'ry I'll begin to clear.
 If that the warning now my friends don't take,
 Just like the corpse my coming now will break,
 And all my death I'll lay before your view ;
 For like the corpse 'twill be unto the Jews,
 For like thy uncle they have slighted me,
 And not believ'd that I for them did die ;
 But now I warn them all for to appear,
 And then my corpse shall meet them at the door.
 This is a myst'ry thou dost not understand,
 How they will meet my corpse by my command ;
 For when the Jews I warn them to appear,
 Perhaps they'll think some wounded friend is here,
 Or some disorder, man may easy cure,
 And say they'll come, and judge some friend is here ;
 For as thou call'st them they'll judge 'tis a friend,
 But then they'll come my funeral to attend ;
 That is, my death and sufferings they will see,
 And be convinc'd that it is surely me
 That now doth warn them of my sickness here,
 And like the corpse it will to them appear ;
 For all my death I'll lay before their view,
 My friends like bearers ev'ry truth will thew,
 And then the hearts of many I shall wound,
 And like thy uncle they shall hear the sound,
 And so dejected they will turn away,
 And soon in grief they'll cross the raging sea,
 To warn their friend of ev'ry truth they know
 'Tis plain I did for them, the truth is so ;
 And so the bread is on the waters cast,
 And like thy uncle now the Jews will burst,
 Because my death will unto them appear,
 And like thy uncle's dying friend compare.
 So of the Jews I've told thee now their end ;
 Deep are the lines that in thy hist'ry's penn'd ;
 But to the Gentiles, if they backward come,
 I'll shew their end as thou dost now go on.
 So for the present I shall end it here.
 Let Jews and Gentiles now begin to fear,
 Lest they stand out too long in unbelief,
 Then in the end they'll find thy under grief :
 For if the Gentiles judge I'm not so nigh
 As he did judge his friend, pronounc'd to die,
 Was not so hasty, they'll find their mistake,

And in the end their grief like his will break,
 We never attend him in his sickness here,
 Nor for his coming did we once prepare,
 But like the corpse it all is to our view,
 A sudden flock will Jews and Gentiles know,
 That do not judge the coming of their Lord,
 And how my Spirit has to you occur'd,
 Wide wand'ring through the world, nor entertain'd,
 And when in prison, stones for bread you send.
 And this my Spirit is to man apply'd.
 My friend received now the field is wide,
 As in the Spirit I do now appear,
 And in the Spirit I am wounded here,
 To see my friend to suffer for my sake,
 And in the end I've many friend will break
 As much distress'd as did thy uncle here ;
 Conscience condemn'd us, how shall we appear,
 As we stood out so long through unbelief,
 We see too late, which heighten'd all our grief,
 To see the sorrows of our dying friend,
 Then how the funeral shall we now attend ?
 This is a mystery conceal'd from all.
 But mark, your sister gives you now the call,
 That you will find is deep in ev'ry line ;
 And from this parable then you will find,
 That deep's the warning I have given all.
 Let Jews and Gentiles now observe the call,
 Lest like thy uncle they do find the end,
 And come too late to see a dying friend.
 But on the waters now your bread is cast,
 And like the waters many eyes will burst,
 Because they know they did forsake my friends ;
 Then how my fun'ral will they now attend ?
 Because my fun'ral I shall place in thee,
 And in the end a myst'ry all will see.
 So here's a parable goes deep for all,
 And in the next the sinners I shall call,
 Who like the atheists now do mock the Lord,
 His love nor anger they do not regard.
 So here's the second parable for man,
 And in the third the fatal die must come.

Here

Here I shall proceed a little further, to shew my readers how I was taught, from my early age, the Lord is the same to-day, yesterday, and for ever, as I was instructed from my mother ; whose earnest prayers were for her children, before they were born, that they might be like Samuel to wait on the Lord, and like Timothy to seek him in their youth. I heard her repeat these words concerning me : She said, “ she had great faith, great comfort, and great promises made to her in prayer for me before I was born, and ever since ; and if I was a wrestling Jacob, I should be a prevailing Israel.” And I remember her saying these words, “ Joanna, my dear child ! mayest thou be a mother in Israel.” These things I never understood further than that they applied to my own salvation, and I pondered them deep in my heart.

I shall leave particulars, and come to the death of a neighbour, who sunk deep in my mind and heart before I was 15 years of age. The man was a professed atheist. The night before he died, his wife requested my mother would permit one of her daughters to stay up by him ; and she sent me. At midnight the room shook as though it had been shaken by thunder. The dying man rose up in his bed, and spake, with a voice most dreadful, “ there is a great black dog down in the window.” I went to compose him, but the dying man replied with more fury, “ you think I am light, but I am not ; I tell you the devil is there.” This shocked my very heart and soul ; the bed shook under him, and the man trembled with great fear. It is impossible to pen what I felt. This continued an hour, and then all was ushered to silence. I do not remember in all this time he once called on the Lord to have
mercy

mercy upon him. This made a deep impression on my mind and heart, and made me fear sin more than death. Weighty were my mother's words to me concerning him.

I shall leave other particulars, and come to my mother's death, which happened a few years after. The night before my mother died, I heard something in her throat. I asked what was the matter? She answered, "My dear child! don't you hear the rattle is upon me?" It shocked me to the heart. I asked her if she was in any pain? She answered, "no, my dear child!

"Jesus can make a dying bed

"As sweet as downy pillows are,

"While on his breast I lay my head,

"And breathe my life out sweetly there."

At these words I was almost death-struck myself, to think I should lose so good a parent. I went and called my sister, and we both sat by her side till morning; when, thinking our mother was better, we went down about our dairy work, and left a neighbour to sit by her, not supposing her end was so near. At eight in the morning (about an hour after we left her) she said to Mrs. Ven, her time was but short, and rejoiced in the hour of death. "As to my children, said she, I must leave them to the Lord; but tell Joanna to come up to me." I immediately obeyed her summons; but the doctor having been there just before, and not conceiving her death so nigh, my sister tarried to finish her butter, and I went up alone. When I came, she took me by the hand, and said, "My dear child! stand here, and learn to die; live in Christ, for to die in him is great gain. What profit would all the

the world be to me now, if I had it to leave to you, and I myself was lost? You are a maid of lively spirits and great courage; let your courage be strong in the Lord; cast all thy care on him, for he careth for thee; commit all thy ways unto the Lord, as he will direct thy goings; and the blessing of God be with thee, my dear child!" then fastening her dying hand in mine, she tried to utter more words; and my father and sister entering the room just as she had done addressing me, she endeavored to speak to them, but her voice failed her, and she fell asleep in the Lord, with her dying hand closed in mine. It is fruitless to pen what we all felt on so sudden a change in my mother, as she had not been long ill, and no one had reason to judge her dissolution so near.

My mother's dying words so strongly impressed my mind, that, reflecting on the different shapes I had seen death, in the man, and in my mother, it made me weary heaven with prayers, to have some assurance; which were increased, till at length I was powerfully questioned, "What is thy petition, and what is thy request?" I replied, Lord, thou knowest; a new heart. I was answered, "A new heart I will give thee, and a new spirit I will put within thee; I will write my laws upon thy heart, and I will put my Spirit in thy inner parts, so that thou shalt have the Spirit of God to bear witness with thy spirit that thou art a child of God, whereby thou shalt cry, Abba, Father, my Lord, and my God." At these words my tears vanished; I began to rejoice in the God of my salvation, and began to have a lively and strong faith in the Lord; and shortly after I was put to the trial of my faith; as I was inwardly told what would happen concerning

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my father, which my father thought madness in me to believe; and asked me, if I thought the Lord would work miracles as he did for the children of Israel? I said, the Lord was as well able to do it now, as then; while some put their trust in chariots, and others in horses, let Israel trust in the God of their salvation:

Through him the weak confound the strong,
And crush their haughty foes;
And so thou quell'st the heathen's tongue
That thee and thine oppose.

My father thought my faith presumptuous; but when he saw the Lord had done perfectly as I had related before the week was at an end, he bursted into tears, and said "Joanna, my dear child! if I had faith like unto thee, I could freely consent to be burnt in the flames. As the spirit of Elijah fell upon Elisha, so has the spirit of thy mother fell upon thee. God hath revealed it unto thee; thou art taught of God, and not of man". I shall forbear descending to particulars, and proceed to relate a singular circumstance that happened some years after.

Having a desire to go abroad, I left my father's home, and got a situation in a gentleman's family, where my life was rendered miserable by a wicked footman, who finding his base arts ineffectual, studied nothing but revenge. I therefore thought it dangerous to abide in the house. On a Sunday as I was in a field, bathed in tears, devout in prayers, looking towards heaven, and earnestly supplicating my deliverance, I repeated these words:

From

From this sad prison set me free,
 And dang'rous days to frame,
 Lord! thou wilt sure deliver me,
 And I shall praise thy name,
 And holy men will join with me
 Thy praises to proclaim.

As soon as I had finished these lines, I was answered, "Thou shalt not spend another sabbath in this house." I went in very cheerful, relying on the words. The footman, who always followed me as close as a shadow, complained of my absence, and said I was never in house like other servants. I smiled at his malice, and observed to him, that I hoped the next servant would please them better, for I should leave them soon. I went up-stairs in prayer to the Lord to direct me. This was on Sunday evening. The Tuesday following the housekeeper came out in the dairy where I was, and, with tears flowing from her eyes, informed me that there was a maid come in my place, and that I was to go to-morrow, it being the gentleman's custom never to allow servants any warning. The reason of my being turned away was through the false insinuations of the footman; who, finding all his vile purposes baffled, persuaded my master I was growing mad. About five years after, through the extravagance of this same footman and the rest of the servants, and partly by his own misconduct, the same gentleman became a bankrupt, lost his senses thereby, and was sent to Bedlam, leaving behind him a wife, not 30 years of age, and four small children, to lament his misfortunes. I never heard what became of the footman; but some of the other servants are now vagabonds. The housekeeper was heard to exclaim, just after she had given me notice to quit, "My God! what is my master about?"

about? he has this day discharged the best servant in his house." My readers will hereafter discover my reasons for putting these incidents in print.

From my last place, I repaired to a friend's house at Fairmile, a religious good family, with whom my mother had been acquainted, and tarried with them two days. I had intended going to the west of Devon, to see my sister, but as I was proceeding towards Exeter, meditating and praying that the Lord would direct me where to go, I was instructed to go into Exeter, to ask for some cakes at a huckster's shop, and there I should be directed where to go. I pursued my journey accordingly; and when I came into Exeter I applied to a huckster's shop for some cakes. The mistress of the shop knew me, and asked if I was not Mr. Southcott's daughter of Gittisham? I said my name was Southcott, but marvelled how she knew me, not having the pleasure of knowing her. She said she knew me by my father and mother, as she had lived housekeeper in a gentleman's family, whose ground joined my father's. She requested me to sit, and we entered into conversation. I asked if places were plenty in Exeter? She said she believed not, she knew of none. I then became sorrowful, meditating to myself how I should be deceived as I never was before, since my faith was so strong in the Lord. As I was thus reflecting with myself, a woman came into the shop, and the mistress asked her if she knew of any place? because if you do, continued she, here is a woman, of a creditable family, whose parents I well know to be worthy, good people, in want of a situation. The woman made for answer, that she was at a house last Tuesday, the master and mistress of which enquired of her, if

if she knew of a servant? I thought to myself, that was the identical day on which I left 'Squire ———'s house. I enquired of her their characters. She gave the master a very good one, and said there was no man but him in the house. I thought to myself, that was the place the Lord had prepared for me; so I went and offered, was accepted, went there the week following, and remained in the family near five years. But here I shall drop my history for the present, as it would be a field too large to enter into the mysteries of my being sent into that house. But what ye know not now, ye will know hereafter.

I shall now come to the explanation of the death of the atheist, and the death of my mother; for these things were shewed to me, to convince mankind hereafter, that those who will not believe that there is a God in this life, will most assuredly find a devil in their death, as he did.

The Beginning of the 3d Parable.

Then now the third doth unto thee appear,
Thy neighbour's death, so shocking in thy ear.
He liv'd a stranger to me all his days,
He judg'd no God, nor thought upon his ways.
Thou say'st an atheist he spent all his life;
And, like the husband, was thou know'st the wife;
For so they liv'd, and so they perfect dy'd;
At last in agonies the husband cry'd,
When on his death-bed, and his hour drew near,
It was my wisdom for to have thee there.
For well I knew the days were nigh at hand
That all these shadows must come in your land;
For as the types of ev'ry thing are here,
Just so the substance will to all appear.

At twelve at night thou say'st the room did shake,
 And great confusion from thy neighbour broke,
 With voice most dreadful he did thee alarm,
 And saw the fiend that thou didst not discern,
 Which like a dog did first to him appear,
 His senses strong, and saw the devil there.
 He saw thy folly for to judge him light,
 But well I know he saw thy ev'ry sight.
 It was the devil that did shake the room,
 And for his prey he certainly was come;
 But by my angels I had guarded thee,
 A sight so dreadful they'd not let thee see:
 But oh! the following night hadst thou been there;
 A voice more dreadful thou would'st surely hear.
 And yet all this did not his friends awake,
 His wife nor sons did not their vice forsake,
 Thou say'st on God that he never did call;
 No, no, that name was bury'd from them all;
 He liv'd a heathen, and a heathen dy'd,
 And to the heathens now must be apply'd;
 For many heathens now are in your land,
 Who judge no God, nor do not understand
 That unto Satan they give ev'ry will;
 But now's the time all such he'll surely chill,
 For now the midnight-hour is coming near,
 That all such heathens may begin to fear;
 For Satan's fury now is coming on,
 And fast you'll find he'll shake the hearts of men,
 That to his spirit they themselves do bind,
 A midnight-hour is coming they will find,
 That he will surely shake their house of clay,
 And like the dying man will thousands say,
 In ev'ry shape I see the devil there.
 For now the midnight-hour will come for all
 That on the Lord for mercy will not call.
 The midnight hour for all is nigh at hand,
 Then like the dying man will trembling sinners stand,
 For now the hour of death is coming near,
 The death of Sin and Satan will appear
 Much like a greedy dog to get his prey,
 Or in his shape his own for to convey
 Unto his kingdom, there they all must dwell
 Until I come to rescue death and hell.
 For death and hell must then give up their dead,
 Then earth's foundation newly will be laid.

But

But if your backs are brass, and sinnews here
 Are made of iron, that you do not fear
 To see that prison till the judgment-day,
 And Satan's fetters do not frighten ye,
 Then on the Lord I know you will not call,
 Till Satan comes to bring that fear on all,
 And your repentance then will come too late,
 When in your prison you will meet your fate,
 And see the fiend, whose ways you like so well;
 And to all nations now this thing I tell:
 That as the midnight-hour did then appear,
 The dying man, a neighbour, that is here,
 So will the midnight-hour for all come on,
 That trembling voices be in ev'ry land;
 For Satan's roving like a beast of prey,
 And like a dog he steals my sheep away,
 And like himself in ev'ry shape appear;
 And now the midnight-hour for all is near,
 Who unto Satan do their spirits bind,
 Who fear no God, nor keep him in their mind;
 Then sure the devil he will make them fear
 If God cannot; and now I warn you here
 The midnight-hour for all is nigh at hand,
 When like the dying man you'll trembling stand.
 But if your God you now begin to fear,
 You need not tremble when his hand is near:
 But if the fear of God you cast away,
 The midnight-hour doth close before you lay:
 For like the dying man all lands will shake,
 And fast confusion on you all will break.
 So mark the caution I have given all,
 And as the shadows will the substance fall.
 So in the hist'ry you must weigh all deep;
 I've shew'd the end how all things they will break.
 And now these dangers you will not come near,
 If you fear God, the other you need not fear.
 To fear the Lord I'd have you all begin,
 Or Satan's fury soon his fears will bring;
 And like the room the earth will surely shake,
 And Satan's fury fast upon you break.
 So if your fears you banish all at first,
 I tell you in the end they all will burst.
 For as the hist'ry doth to all appear,
 Just so you'll find the end of all is near.
 So now these trifling shadows weigh them deep,
 For so the substance unto all will break.

*The following is the 4th Parable of my Mother's
Death.*

Now from thy mother here's a line for all.
 She had no fear when I her life did call;
 But yet her God she feared all her days,
 And in her death she gave him ev'ry praise,
 And all her children did commit to me.
 Now here's the different masters, let men see:
 The one with pleasure did her Lord behold,
 The other saw his God, and soon turn'd cold,
 That is, his heart was chill'd with ev'ry sight,
 The other dy'd with triumph and delight.
 And in this manner soon your lands will burst.
 And now like Moses here the words are plac'd;
 For good and evil now I set before,
 Chuse which you will, and let your fears be o'er;
 For if you say you now will chuse the good,
 You need not fear, you all will shun the bad;
 And like thy mother thou wilt find a friend
 That will protect thee safe unto the end;
 But if the evil you say you will chuse,
 And all the good you say you will refuse,
 My love nor anger you say you'll not fear,
 Then like the dying man you may take care,
 Because your fears will meet you in one day,
 To see your leader trembling then you'll lay,
 And then your fears they will come once for all.
 O England! England! hear thy ev'ry call.
 For as that peace possess'd thy mother's breast,
 And in my bosom she compos'd her rest,
 So shall my friends, that do rely on me,
 As peaceful mansions each of them shall see,
 Then all their children they'll commit to me:
 And now her dying words I'll answer thee.
 Thy mother's faith it unto thee was known,
 But in this hist'ry not one quarter's shewn;
 But from the faith that thou hast written here,
 Her brother's death I'll now together clear.
 She for her children all alike did pray
 That from the womb they might be born of me.
 But here's a myst'ry, none do understand
 It is by heirship comes your ev'ry land;

Then

Then as through heirship it doth all appear,
 The fourth daughter now must be the heir,
 Since all the other three are surely dead
 To whom as heirs the promise it was made:
 To Sarah first the promise it was given,
 That all her children should be heirs of heav'n;
 It was in Isaac all the earth I bless'd,
 And all believers are like Isaac plac'd.
 So here's the first that did assume the heir,
 To whom the promis'd land was given there.
 Now to the second heir of course I come,
 And that is Esther must to all be known;
 Who, when her brethren were design'd to die
 Upon a gallows, built by Haman high,
 Esther, their sister, then did so appear,
 To free her brethren, as an heiress there,
 And the king's favour she for them did gain,
 So half his kingdom she did them obtain.
 And here the royal sceptre it was plac'd,
 She free'd her people, and the die was cast
 To fall on Haman, who sought to destroy
 Her very brethren, they might not enjoy
 The promised blessing they were to obtain,
 But yet by Esther they the promise gain'd.
 So now I've shewn to you the second heir
 That did in Esther to the Jews appear
 Then now I tell you I'll come to the third:
 You know to David was the promise made,
 That from his house there sure y^e should appear
 An heiress then to bring the perfect heir,
 That after him the sceptre he should sway;
 Ye men of learning judge what I do say;
 For if the heiress did from him appear,
 You all do know the son must be the heir,
 And kings their crowns must cast befor^e my feet,
 And at my cross you must my kingdom meet;
 Therefore my judge did write my destiny
 In hebrew, greek, and latin did appear,
 And hebrew, greek, and latin you see here,
 That is too high for you to understand,
 Few men have learning all this to command;
 For just like children you do all appear,
 That hebrew, greek, and latin, cannot clear,
 No more by learning can you clear the whole;
 But now the sword went through the woman's soul.
 Then now the myst'ry you may all see clear,

A father's anger doth cut off the heir ;
 That is, to cut the entail from all his land,
 And then another heir he doth command.
 Then as a father I have done the same,
 And from the Gentiles now the heir must come,
 And let the generations to appear,
 The third and fourth is pronounced here,
 Where I shall end my blessing or my curse,
 And here you'll find that every die is cast,
 For all will find the heiress now is come ;
 Look to my Gospel, and you may discern
 The barren womb doth to you all appear,
 And those that do believe, will bless her here ;
 For more than Esther she stood out for all,
 And now, ye fools ! if you can't see your call,
 Then sure the generations must be come
 That ev'ry fatal woe must fall thereon.
 For seven children they are here apply'd,
 That I shall give unto the world so wide.
 The first a son, whom I shall call an heir,
 And so the elder brother did appear,
 Then four daughters after him did come,
 And the three first I have pronounc'd as dead,
 Then sure the fourth must the heirship plead.
 But yet thou say'st thou dost not understand
 How ever a woman can possess the land,
 While that her elder brother doth remain ;
 But I've compar'd him to thy brother slain.
 Thou know'st thy brother ne'er possest his land,
 But as an heir he certainly doth stand.
 But here the woman I pronounce the heir,
 Then sure in thee the fourth doth appear.
 Two brethren after thee thou know'st did come,
 Thou know'st a Joseph, and thou know'st a John,
 The one is living, but the other dead,
 And so the Jews and Gentiles now are led ;
 For sure like dead men do the Jews appear,
 But many living in the Gentiles are,
 Though like thy brother they do not know
 A Joseph's words do from the Gentiles flow.
 Thou know'st thy brother said he knew not thee,
 But was surpris'd when he thy face did see ;

But

But after that he did thee sure deny,
 He had no sister that could prophesy;
 And many brothers thou hast got the same,
 And that's the way thy brother's prison came,
 Because in anger I did hate the man,
 To judge by all he was impos'd upon.
 And as thy brother did deny thee there,
 So I made man deny his ev'ry pray'r;
 So if thy brethren do thee now deny,
 I tell them all they'll feel a Joseph's cry.
 So now let men of learning weigh it deep,
 Lest in a prison they like Joseph weep.
 But here's a myst'ry none do understand
 Until the hist'ry further comes to hand.
 But here's a Hannah that obtain'd by prayer,
 And for the Gentiles now has got an heir,
 For to possess the promise first was made,
 The woman's seed to bruise the serpent's head.

Here I have cut short my history, to publish a singular circumstance that happened some time in the month of August last ; which is as follows.

A gentleman came to me from Liverpool, who said he had been ordered by the Spirit to come to Exeter, to know the truth concerning me. He began by telling me a most remarkable strange dream. I asked him, if he had no other business here, but to me ? He said he came on purpose, and that his name was Peter Morrison, of Liverpool. I looked on this as madness ; and having no recollection of my being ever warned of such strange occurrence, gave but little credit to his being sent by the Lord, as I thought the Lord would have warned me of his coming. I pitied the man in my heart, and invited him to come and drink tea with me in
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the afternoon ; of which he accepted, and I entertained him at a friend's house, where we made him stay supper and spend the evening. I was astonished at his understanding, and found him a person of sound judgment, and not the least inclined to madness. Myself and friends heard him with pleasure, and wished to have more of his company ; but his saying he was ordered by the Spirit to come near three hundred miles to know the truth concerning me, was a stumbling-block unto me, as I judged I should have been warned myself. My friend gave him an invitation at her house the next day ; but jealousy kept me from pressing him to stay any longer than his own inclination led him. He said he did not know whether he should tarry or not ; so I gave him up to his own directions.

In the night, as I lay in my bed, I was ordered to call to my remembrance the words that were said to me in 1795, " I should know what Spirit led me, when the Lord should send L—— unto me." By this I understood a reverend gentleman, whom I had been writing to from 1793 to 1795. And it was said to me in my writings, I should know the Spirit when L—— did come, and say I had warned him in a midnight dream,

And he to Exeter must surely go
Unto Joanna, ev'ry truth to know.

This I wrote and sealed up in 1795, with many more words I do not remember ; but these words have always been running in my mind, that my writings would never be proved before L—— was warned, and came to me. But when it was brought to my remembrance in my bed, that this was the
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the L—— the Lord meant, I marvelled at his bearing a different name. I was answered, I should remember Paul and Peter were called Saul and Simon : the Lord gave men different names. This made me restless and uneasy all the night. In the morning I arose early, and went to the inn, to enquire for him ; when, to my sorrow, I found he was gone. My heart felt loaded with grief, because I had not constrained him to abide with us a few days. I acquainted all my friends that I had reason to think the Lord had sent him. So we all began to reflect on ourselves that we had not constrained him to abide with us a few days, without being at an inn. But all our repentance came too late ; and I could not forgive myself I had not entreated him to tarry longer, as I had many deep and weighty things to lay before him, which jealousy prevented my doing, thinking he might be a spy, and that curiosity, not the Lord, had sent him ; for I am jealous of men as well as devils ; fearing I might be deceived, as I am of a fearful make : but when I was convinced the Lord had sent him, my heart and soul were wounded within me. I was ordered to write out the manner of his coming, and it was answered me in the following manner.

Now this myst'ry I will answer,
 If thou canst not see it plain;
 I, Jehovah, is thy master,
 I shall shew it from the name.
 Did Peter here to thee appear ?
 And was the journey long ?
 The length of it he did not fear,
 That length to thee he came.
 Then let the L. go for the Lord,
 Then Peter's love did reach,
 To join you all with one accord,
 His brethren to beseech
 That they would see the myst'ry,

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And

And ev'ry sign see clear;
 Now in the volume it must go
 To warn men far and near.
 I am not trifling now with man,
 His journey's not in vain,
 For if his love did reach so long,
 The Lord will this maintain,
 That it was I, who dwells on high,
 Did surely send the man;
 And many things from 95
 Are now unto thee come :
 For this is now the L. I mean
 That must to thee appear,
 And from the length I shall contend
 The Lord did send him here.
 For now I'll prove a Peter's love
 Did launch into the deep,
 The boist'rous waves from Satan came,
 And made my Peter sink.
 For what he came it was unknown,
 The myst'ries are behind,
 And like a bird is Peter flown
 For to distress thy mind.
 Then I'll appear to answer here
 Men's hearts will grieve the same,
 When that my supper doth appear,
 Who do not know my name.
 It was his name that thee deceiv'd,
 For had his name been L——,
 It would have soon thy heart inflam'd,
 And would thy friend beseech
 With thee to stay another day,
 And would'it not let him go;
 But this brought on thy jealousy,
 A name thou dost not know.
 For this to man must deeply come,
 As thousands are the same,
 They ne'er discern how I do warn,
 Nor do they know my name :
 That when I come, it must be known
 My Spirit must appear,
 And must be in the woman's form,
 And let the flats appear;
 And then you'll see the mystery,
 How I shall all explain.
 The fiery serpent now I'll clear,
 And shew the vision plain.

Mr. MORRISON'S VISION,

AS RELATED BY HIMSELF.

Mr. Morrison told me, that being on a journey which the Lord had sent him, as he was travelling over a common of great length, at the close of day, there appeared to him a fiery serpent, with a large body of fire turning him in different forms, and apparently twisting his head round his body to rear up his head. That it being dark, and having no company, he grew afraid; when lifting up his heart and thoughts to the Lord, his courage began to come, and he had fortitude to bid the serpent to go behind him; which it did, and he lost it soon after. There was also a sword presented to the side of his face, as a body of fire or gold. He saw the handle come before his face, and two amazing large stars rested on each side of the point of the sword, working for some time in different colours, and at length disappeared. He shewed me the chapters where he opened to in the Bible; the explanation of which I shall give to my readers hereafter, and proceed to the solution of the serpent and the sword.

The fiery serpent is the devil, who will appear in a body of fire amongst mankind, with every art, and every shape: he will now twist and work himself to enflame the hearts of men, and fill my friends with fear; but these fears will vanish, if men, by faith, trust in me. It is not the darkness that has covered the earth, nor the gross darkness the hearts of the people; one part of them shall frighten the other part; for Satan must get behind them;

them; and the sword of the Lord shall go before them, and by them, to protect them. For as the sword was held by his side, so shall my sword defend them from all dangers; and as the two stars that were on the top of the sword are my two great witnesses, such is the morning and the evening star; and now they are both rose together, be assured the day is far spent, and so shortened that it is near its decline, so that the evening star will appear before the morning star disappear. Then judge how your days are shortened, and to what a span they are come. Now compare my Gospel together: "I was hungry, and ye gave me
 "no meat; thirsty, and ye gave me no drink; in
 "prison, and ye visited me not: as much as ye
 "did it not unto the least of these my disciples, ye
 "did it not unto me."

For by my Spirit I'm imprison'd here,
 Wide wand'ring thro' the world my friends appear,
 And yet I see but few do entertain,
 And of thy coldness thou dost now complain;
 But still reflection in thy heart doth burn.
 And now this warning I do give to man:
 If they, like thee, in jealousy appear,
 When 'tis too late like thee they'll see more clear,
 That it is I that doth direct thy hand,
 And their mistake is by the name doth stand.
 For now my second coming doth appear
 First in a woman is a mystery here,
 That men are stumbled, and like thee become,
 To find me present in the woman's form,
 The time nor fulness no man doth discern;
 To find a woman in the room of man,
 Is just like thee when Morrison to thee came:
 And 'twas the name alone that stumbled thee,
 Had it been L—— the calling thou would'st see;
 To say the calling surely was from heav'n,
 It was fulfill'd, to thee the words were giv'n.
 But now to reason I shall sure begin;
 The truth of thee had all to L—— been seen;

Then

Then sure I need not warn him to appear
 To see the truth of what he knew before ;
 And if he judg'd it all an idle dream,
 I need not warn him for to see more plain,
 Because the truths are all before his view,
 And if I warn him, can he say its true ?
 If Satan like an angel came to thee,
 Then like an angel he may come to he ;
 And so alike you both may be deceiv'd :
 And shall I warn a man so wrong believ'd ?
 I ask what use such warning would appear ?
 Then now the myst'ries I'll begin to clear.
 This was the very L—— I said would come,
 And the first thing he told thee was his dream,
 That in thy mem'ry thou hast now forgot,
 And ev'ry mystery's beyond thy thought,
 And so is all beyond the thought of man ;
 But let the sword and stars together come ;
 Because the sword you'll find it is my word,
 And the two stars upon the glitt'ring sword,
 It is the morning star that doth appear,
 And in the evening star doth now shine clear ;
 And now together both you see are met,
 The days are shorten'd, and the truth is great,
 If in the woman I arise to shine,
 You all must know the days are near decline.
 And here's a mystery deep for man,
 As L—— and Morrison, different names did come ;
 For Morrison told what I said before,
 'Twas but the name that made thee for to err.
 And now my second coming is the same,
 The Holy Ghost, the Comforter, is come ;
 And now my Father's words I'll surely clear ;
 He said a helpmate he'd for man prepare,
 That in the end she should complete his bliss ;
 And can my Father's just decrees ere miss ?
 No—earth and hell may now combine in vain,
 The fiery serpent may in man contain,
 But soon you'll find my glitt'ring sword appear,
 And the two stars upon the top see clear,
 That at my coming I'll the woman free.
 She cast her blame on Satan not on me ;
 Then sure upon her I'll not cast the blame.
 But now my Father's promise I shall claim,
 To make the serpent now to lick the dust,
 And above all men to receive his curse.

And as the serpent first did bruise my heel,
 The fatal sword went through the woman's soul;
 The day of vengeance then was in my heart,
 To turn the sword that he should feel the dart;
 So he may burn and twist himself in vain;
 Upon the sword the glitt'ring stars were plain.
 The woman plead my promise to fulfil;
 Then here's the ev'ning star, judge as you will;
 But 'tis the morning star must in her rise,
 And by his sword be plac'd before your eyes.
 'Tis I must conquer as the woman's friend,
 And by my sword I'll make the foe to bend.
 Now, from the manner all the stars are plac'd,
 I'll bring the mystery to the human race.
 The day-light with the morning star appear,
 And the sun rising then you know is near;
 Then sure the sun must govern first the day,
 For man to see his true and perfect way.
 But that perfection man doth not obtain,
 Which plainly shews the sun hath shone in vain;
 Therefore the darkness covers now the earth,
 And man goes back from whence he first had birth;
 That is, I say, created all anew,
 And bring the woman now before his view;
 That as the ev'ning star doth now appear,
 The day declining, and the night is near,
 Then see what stars will now arise to shine,
 The sun be darken'd, and the moon decline;
 Because the sun is now in darkness set,
 And it is gone beyond your ev'ry thought;
 And as the moon's declin'd, and it is gone,
 The stars are left to govern then alone;
 And from the stars you gather all your light,
 No moon at all, you'll find there is a night
 Wherein the moon doth not appear at all,
 Which plainly proves to man the devil's fall.
 The sun is steadfast, and the stars the same,
 In deep philosophy these things I name,
 Because the moon doth never steadfast stand,
 Which is a sure and certain sign for man,
 That Satan's kingdom it must pass away,
 And like the moon it certain must decay;
 Until you find there is no moon at all,
 That sign is fix'd to prove the devil's fall;
 And now the moon it must be turn'd to blood,
 And in the woman know the type hath stood.

So here's a mystery stands deep for man,
 The cleansing blood doth from the woman come;
 And when the moon is turned into blood,
 Then all are washed in that heav'nly flood,
 And then my Father you no more will blame,
 To make the woman, as you said, your shame
 Was brought on by her, but you do not know
 What light will burst when I the day-light shew,
 And then the tree of knowledge you may taste,
 The bad is fallen, and the good is plac'd,
 That by the woman must be handed down;
 Let Jews and Gentiles both come to the sound,
 And know the woman was the bone of man;
 And now unto Isaiah you must come:
 I said a bone of him should not be broke;
 I ask the Jews why they their prophet mock?
 For if like man I did to them appear,
 And of my bone, that was not broken there,
 And yet they say that I was but a man,
 Then with the Gentiles I'll to reason come
 For as in Adam they say that they dy'd,
 Then so in Christ they must be made alive.
 Then sure in Adam you say that you fell,
 'Twas by the woman, if the truth you tell,
 And by the bone was taken then from man.
 Then now unto the purpose I shall come,
 And your strong reasons let them now appear,
 And now the law and gospel you shall clear:
 For as you say that you dy'd from his bone,
 That was the woman taken then from man,
 Then now the same it unto you must come,
 And see the bone now taken from my side,
 In heart and life must be to you apply'd,
 For to take vengeance on her master's heel,
 And all to Satan ev'ry heart did feel,
 To work by malice then my overthrow,
 And to the root she surely cast the blow:
 And now the axe is laid unto the tree,
 And all that are her foes cut down shall be,
 Because this bone it never shall be broke,
 And men and devils now may fear the stroke;
 For here's the sin against the Holy Ghost,
 To say the woman's sentence is not just,
 Because the devil they must sure appear,
 Or else his friend, to wish his kingdom here,
 Then to his kingdom I do bid such go,

And

And then their master they will better know ;
 So scribes and pharisees you may appear,
 And your hypocrisy I now shall clear.
 Pretend your zeal is for the Lord of Host,
 When your desire is Satan be not cast ;
 But such hypocrisy I do despise,
 And all my friends will say the woman's wise,
 And give her credit for a curious head,
 If you do judge my Spirit never led,
 Then say that justice doth in her appear,
 To bruise the serpent's head as promis'd there.
 But her desire hath to her husband been,
 And 'tis in sorrow now she'll children bring ;
 But they're deliver'd ere they feel the pain ;
 But over her, her husband he doth reign,
 Or else I tell you she had ne'er went on,
 Her faith and fears are all conceal'd from man ;
 But there is nothing that's conceal'd from me,
 And I let Satan work her jealousy,
 To see if she would persevere in lies ;
 And now no longer I shall here disguise,
 I saw the anguish that was in her soul,
 And by her friends this hath been seen by all.
 Then what impostor can to you appear,
 Who hath gone on in sorrow now nine years,
 And warn'd of dangers they were nigh at hand ?
 I warn'd the sword should go from land to land ;
 I warn'd the scarcity that would appear ;
 I warn'd the dearth, and you have found things dear ;
 I warn'd the burthen it would on you come ;
 I warn'd that discord would be in your land ;
 I warn'd that peace you would not easy make ;
 I warn'd your harvests that they stood at stake ;
 I warn'd the blindness that was in your land ;
 And now these warnings you may all command ;
 For ev'ry one do say these truths we feel,
 But few do see it now my friends stand still.
 For sure as blindmen you must all appear,
 To feel the truth, but cannot see it clear ;
 A blind man feels, you know, but cannot see—

O England! England! such blind fools are ye.
 And this you know I warn'd you all before ;
 Then say what beam before your eyes appears,
 Ye scribes and pharisees ! I tell you plain,
 You see the mote, but never see the beam :
 For if I suffer Satan to appear
 To tell one lie, you all can see it clear;
 But if a thousand truths together come,
 You feel them all, but cannot them discern.
 Then now together you may all compare,
 And now I warn you that the ditch is near;
 If that like blind men you do now go on,
 You'll stumble at the noon-day, not the moon;
 Because in darkness you can easy see
 If that one single lie is told by he.
 But now, my Bible, let it all appear;
 I ask what travail pains could ere be here ?
 If ev'ry thing appear in a strait line,
 No travail pains for man thou ne'er could'st find;
 For earth and hell may spend their rage in vain,
 'Tis but thy fears that makes thee to complain.
 I know the greatness of thy very soul,
 Was thy faith steadfast thou would'st laugh at all;
 For men and devils thou wilt laugh to scorn
 When once thou find'st the Man-Child is but born,
 And all thy travail pains thou'lt soon forget
 When on thy head my glitt'ring stars do sit;
 Then Satan's malice it may rage in vain,
 And thou wilt smile at all the sons of men.
 So love and anger will together burn,
 And 'tis for men alone that thou wilt mourn,
 For thou'lt rejoice to see the Man-Child born,
 Some men thou'lt pity, others thou wilt scorn;
 But thou wilt find that thy revenge is sweet,
 To see the serpent fall before thy feet,
 And see the glitt'ring stars appear to shine,
 Thy travail pains no longer then thou'lt mind,
 When righteousness and truth together meet,
 And love and peace will then each other greet,
 And such a joyful day twill be for man,
 As Adam found when I the woman form'd;

And more than Adam men will stand amaz'd,
 And more than Adam ev'ry one will gaze,
 To see the knowledge from the woman's hand,
 That by their wisdom they cannot command,
 Because thy hand there is no man can read,
 But soon they'll find the truth of all thou'lt said.
 O, heavenly wonder ! will mankind begin,
 Is this the bone was taken once from man,
 That now so closely sticks unto his side ?
 One heart and soul together's now apply'd.
 How could the man upon her cast the blame ?
 Was she deceiv'd ? then he was just the same ;
 And like the woman he might then reply,
 And never cast the blame on God Most High.
 But how like Adam we must copy here,
 And give the glory to our Saviour dear :
 For if on God the man did cast the blame,
 Then now from God doth all our glory come ;
 So on our Maker we the praise will cast,
 For 'tis from him that all our glory bursts.
 Since now the good fruit he has handed down,
 That on the tree of knowledge then was found ;
 And now the knowledge it is in her hand,
 By such writings as we cannot command,
 And seal'd from us what shortly will appear,
 And what all nations have to hope and fear ;
 And all our Bibles we see open wide,
 And now in Adam we see how we dy'd,
 And so in Christ we now are made alive.
 For in the woman we dy'd all at first,
 And in the woman now we're brought to Christ,
 That as in Adam is pronounced dead,
 So now in Christ we see our living Head ;
 To give the woman, taken from his side,
 May now, like Eve, be unto us apply'd,
 To plead the promise that her Lord did make,
 To send the curse upon the pois'nous snake,
 And gave her wisdom for to see it plain,
 He never yet receiv'd such curse as men :
 For men do tremble when they feel the rod ;
 The hardened sinners tremble at their God,
 When that the gallows is before their view,
 And Satan's malice makes them tremble too :
 Then surely man feels now the greatest curse,
 If this goes on, my promise then must miss ;
 And this I've gave her wisdom to discern,

That

That she may plead my promises must come,
 To make the serpent for to lick the dust;
 And in my promises is now her trust,
 That ev'ry one of them I'll now fulfil,
 And more than man the serpent's heart I'll chill.
 And 'tis by wisdom you know how to pray,
 And how to plead your words aright to me.
 Then now by wisdom let my stars appear,
 And like the woman plead in fervent pray'r,
 That all my promises I may now fulfil,
 And more than man the serpent's heart to chill.
 For as the serpent I compar'd to beast,
 And so the devil now with man is cast;
 But if the serpent gave the beast a sting,
 I ask you which is the greatest sufferer then,
 Until that sting from him is ta'en away?
 The beast's the greatest sufferer he doth lay.
 And here I tell you all the lines go deep:
 The sting of Satan you do all feel it;
 Until that sting from man is ta'en away,
 The greatest sufferer now in man doth lay;
 The sting of conscience, and the sting of sin,
 The fears of hell, do all your sorrows bring,
 While Satan triumphs as a traitor here,
 No sting of conscience he doth feel or fear,
 Because his nature is a poison strong;
 And you may marvel, as from heaven he came,
 How such a fi'ry serpent should be there.
 This is a myst'ry I to man shall clear,
 When they together do in judgment sit,
 In six days labour I shall all complete.
 So if this volume you do but weigh deep,
 You'll see my Bible plainly speaks of it.
 But as you say the woman's foiled here
 In many things, I'll make the myst'ry clear.
 How could her travail pains then ere come on,
 If Satan's arts did not upon her come?
 To be deliver'd she could never cry,
 If all from God in a strait line did lie:
 Then her deliv'rance she must wish from me,
 And with my Bible this could not agree;
 For then no stars I'd place upon her head,
 Nor at her feet could Satan ere be laid,
 If ev'ry thing was clear before her view,
 And Satan's arts did never her pursue,
 And from his pow'r and arts I kept her free,

In pain to be delivered then from me
 Must be the language of her heart and soul,
 And such a heart I'd quickly free from all,
 And all her prophecies shou'd quickly drop;
 She need not cry, nor have no room to hope,
 If all the sorrow she hath now gone through
 Was but to mourn that she my work must do,
 And wish to be deliver'd from that pain,
 I tell you all she should not long complain.
 I'd soon give prophecies should stop her hand;
 And, to confound her, I'd soon work in man,
 That as the six together they did meet,
 And by a lying spirit gave it up,
 So six more lying spirits should appear,
 The twelve together, as they placed were,
 And soon confound her in the ev'ry sound,
 It is to stop thy folly now we're found
 To meet together, now to please a fool,
 And stop thy madness doth our anger rule,
 That no such folly should go in the land,
 We see no prophecies for to command
 For thou to publish to the world abroad,
 Nor in it can we see the hand of God.
 So thus together I'd make them to meet,
 And by my anger would their anger heat,
 To take the burthen thou complain'st of long,
 If weary of my labour thou wast come,
 And found'st it difficult for to go through,
 I say like man, like man, I'd surely do;
 I'd ne'er keep silence like the other two,
 But like the Deacon ev'ry soul should know,
 That all thy pray'rs I surely would turn back,
 And then like ——— ev'ry man should act,
 To give the warning then for to appear,
 And so a fool should meet her folly there;
 For to the twelve thou say'st thou'dst give it up,
 And by the twelve thy burthen soon should drop
 Till I a heavier burthen brought on thee,
 And like this night thy slumber all should be,
 That no physician could appear to cure,
 And then thy burthen I'd increase much more.
 For on thy death-bed thou would'st trembling lie,
 My life's a burthen, and afraid to die,
 Would be the language of thy heart and soul.
 And then such burthen I'd soon brought on all,
 That, like thy sister, daily do complain,

Thou

Thou art a burthen to the sons of men;
 And in the end the burthen all shou'd see,
 Hadst thou complain'd the burthen came from me.
 But well I know what made thee to complain:
 The arts of Satan on h've fill'd thy brain,
 That in thy writings I let to appear,
 And tell thee lies, and fill thy heart with fear,
 Then I appear'd in wonders that were true,
 And all these myst'ries laid before thy view,
 Which caus'd a burthen in thy mind and soul,
 Thou judg'dst one spirit that did tell thee all.
 But in thy writings thou dost not discern,
 Nor in what manner I to thee did warn,
 That if pride ever should arise in thee.
 It was by Satan, humbled thou shou'd'st be.
 And how could Satan ever low'r thy pride,
 Had I not let him go, and thee mislead?
 And when I saw he'd sunk thee in despair,
 I sent my Spirit forth to comfort there,
 That thou in faith and fear might'st still go on,
 And so this burthen still upon thee come;
 As like the chapter all thy life appear,
 And now the glittering stars will shew thee clear
 That all this calling it did come from heav'n,
 And unto them shall ev'ry truth be giv'n.
 For then the myst'ry thou wilt all see clear;
 These are the stars thou sawest in the air
 When M—— and W—— did sit down*
 Tired with walking thou know'st both were found.
 But thou didst tel them thou must travel on,
 Unto the glittering stars thou know'st thou didst come;
 And on thy head thou wilt find the stars do shine,
 And great's the light they'll give to all mankind:
 For these are stars I shew'd thee in the air,
 And these are stars that will to thee appear.
 And tho' the darkness it has been in thee,
 Wand'ring along thou oft hast lost the way;
 But now these stars they will arise to shine,
 And great's the light they'll give unto mankind,
 And great's the light they will give unto all,
 But down will twenty-four surely fall,
 Who will be present at that very time,
 Without the seal they will admittance find,
 But not as stars not named to appear,
 It is the seals that ev'ry star must clear.

L I

So

* See the Dream inserted in the following page.

So in the end all this they'll surely see ;
 And now remember what I said to thee.
 For the disobedience of the first
 They broke the seals, and how can they be plac'd
 Ever to come as stars upon thy head ;
 I'll trust no judges who so wrong do plead,
 'That Satan's come in any angel's form,
 To preach such doctrine as they don't discern ;
 And those thou ask'st, and did refuse to come,
 If now they do, I'll surely cast out them,
 Unless they do repent before too late,
 And write to thee before the book is shut,
 For the first book thou dost together put
 Of this fifth volume, let it to be shut ;
 That is, the book I bid thee for to seal,
 And then the names of all I shall reveal.

On Christmas, in the year 1795, I dreamt, that
 as Mrs. M. and Mrs. W. and myself, were going
 a journey, I thought it was late in the night, and
 that they were tired and sat down, saying they
 could go no farther. I told them I would travel
 on by myself, for I must pursue my journey. I
 thought I went on to the top of a hill, where I saw
 a parcel of stars in the air, like a flock of birds,
 which shone amazing bright, but they were not in
 the firmament. At this I marvelled, and thought
 I went back, and related the circumstance to Mrs.
 M. and Mrs. W. and expressed a wish that they
 had been with me to see them ; when they inform-
 ed me, that they had seen the stars pass before
 them. I know not how it was explained to me at
 that time, but I have shewed you how it is ex-
 plained to me now.

The following lines of this chapter were explained to me, in answer to a Minister, who read to me the last chapter of the Revelation, and told me he understood from thence, prophecies must be no more. It was then shewn to me in the following manner, which I was ordered to write out and send to him; but I shall now send it to him in print, as I am ordered to put it in print. So what I say unto one, I say unto all, who judge the Bible as he did.

Rev. Sir,

Exeter, Aug. 1801.

Now I will come to the Revelation, which you shewed me. As contrary as the Jews took or understood the law and the prophets, so wrong have the Gentiles understood the gospel and the Revelation of St. John. I shall now come to the purport of the words which are misunderstood by the Gentiles. It is written, "seal not up the sayings of the prophecies of this book;" which signifies the Bible. Then why do men seal them up, as though all was said and finished, and no more prophecies to be added to them, or no revelation to be revealed from them? It is called the Revelation, as a book to be revealed, and not concealed; as a book to be sealed up from man. He that addeth thereto, or taketh therefrom, addeth to himself all the plagues that are therein written.--- Now I shall come to the purpose. He that addeth thereto, must add to the Scriptures from his own wisdom, and not assent or consent to the truth of them; then he will add to himself all the plagues that are written therein; and now they are all coming fast on men. Many add to the Scriptures, and pervert them, to their own condemnation.

By

By adding thereto, is to say things they cannot find scripture proof for. Now if any man will prove that I have spoken what I cannot bring scripture-proof for, I will give it up. Let men examine my writings, and point out any one passage or page they blame, and if I cannot find scripture-proof for it, then I will resign to man; if not, let them know, the spirit is the Spirit of Jesus, that is not come to seal up the sayings of the book, but to reveal them. He that taketh therefrom, will surely take his part out of the book and tree of life; that is, he will take away his part by his unbelief. For the tree of life was preserved for man, guarded with the sword. Now the sword meaneth the sword of my word, that was given to the serpent; I pronounced him cursed above every living creature; then I must pronounce the devil cursed above every man or woman, which hath not yet taken place, but now the time is at hand when his curse will come upon him by the promise I made to the woman, her seed should bruise his head; as he bruised his heel, so shall she bruise his head. The promise was given between the woman and the serpent: the promise was given to the woman, her seed should bruise his head, and so it must end; and he that taketh away that promise, will certainly take away his part out of the book of life; for on that promise stands your full redemption from the fall. With the woman and the serpent it begin, and with the woman and the serpent it must end, when the seed of the woman stands the woman's friend; for let all men know, it was not the seed of man.

Then

Then why do you the Trinity condemn?
 If I in unity did so appear,
 The Holy Ghost did unto her appear,
 An I by that seed produc'd the heav'nly Heir.
 Then sure the Spirit and the Bride must come
 To bring the unity with God and man;
 And he that doth this promise take away,
 He hath no part in the great mystery;
 And he that adds thereto will surely miss,
 And on himself will surely bring a curse,
 Because he'll add it all another way,
 And not believe the promise as it lay.
 For the first promise I did give to man,
 It was the woman should as helpmate come,
 And thereby promis'd to complete his bliss,
 And of this promise ev'ry one will miss;
 That now this promise he will take away,
 And bring the plagues that do before him lay.
 For now I ask, what promise they can plead?
 The Jews did prove their mother was misled;
 Then sure as bastards they did all appear,
 Then how their Bibles will they now see clear,
 Since all their Bibles they have thrown aside,
 And all their prophets' words they have deny'd?
 For ev'ry promise they have took away
 That in the book of life before them lay,
 And to themselves they surely add a curse,
 And of these promises they all did miss,
 As they the Scriptures add another way,
 Or to the words they different all did say;
 They took their part out of the book of life;
 But now I'll come to end their ev'ry strife.
 And from your sister I shall now begin;
 Deep is the shadow of this very thing.
 Thou know'st how ——— in thy writings plac'd,
 And, tho' reprov'd, must stand thy judge at last.
 And to thy judge thy sister now appeals,
 And in this wisdom neither one shall fail,
 For it was I that worked on her heart
 To write to ———, and I fix'd the dart
 To open all thy sister's wounds anew;
 I'll bring it to the Gentiles and the Jews;
 For I'll indite a letter so for thee.
 That to thy judge the Jews shall surely free,
 And to his judgment they shall sure appeal,
 And then in judgment ——— shall not fail.

M m

But

But first, I tell thee, he must judge you too,
 And after that the Gentile and the Jew
 Must sure be judg'd at ——'s seat
 And in the end you'll find his judgment great ;
 As in the manner he doth now go on,
 A doubting Thomas unto me is known ;
 Unless I find he saith I'll not believe,
 Then all the print that in his head I gave
 I'll make so clear, he will know it is I,
 My Lord ! my God ! shall be his ev'ry cry,
 Because my side shall so to him appear,
 And he shall know my Spirit surely here.

I am now come towards the Conclusion of my Fifth Book, which I deferred till I could say, with clear grounds, the Spirit of the Lord hath visited me. And I now am clear it certainly has, or it never visited no man since earth's foundation was placed. For the same Spirit that inspired men to write the Bible, hath inspired me.

If you look deep into the mysteries of my writings, you will find this year to have been perfectly as I foretold ; of which another year will convince you. If you say I speak in mysteries, I will prove the Bible does the same. And now I must call all to your remembrance, to weigh the whole together. Take care you do not fulfil the prophecies you despise, and make good what is concealed from your knowledge under the specks and strokes ; if you do, I am witness against you, that ye are fulfilling the prophecies you despise. And I ask, why ye despise them ? Is it because you put bitter for sweet, and sweet for bitter ; good for evil, and evil for good ; and love the powers of darkness better than you love one another ? For such must be the language of your hearts, if you wish to bring the day of vengeance

geance on yourselves and on one another, sooner than pray the Lord to turn it on the devil, who was the author of all your sorrows ; and now he will be the finisher thereof, if you follow him, and wish for his kingdom.

We have a peace ; as I said, the year that begun in sorrow would end in joy. And how could it end in joy without a peace ? I said we had nothing to fear from invasion by a foreign enemy. Then now take care one of another ; as there is a peace, let it be a peace. But I may say, what peace, as long as Satan and his witchcrafts are so many to work in the hearts of men, to bring the day of vengeance on themselves. And you have despised me for placing it on the devil. What mad men are ye ! to wish to abide in your chains, which are bound by Satan.

Now let it be known by all men, my prophecies are not ended, nay scarce begun ; though all has happened as I foretold for ten years past ; and this year, as I will prove before any man, hath fallen out exactly as published in my books. But you say they are mysteries you cannot find out, and it distracts your senses to look into the mysteries. Then now take care you do not distract the senses one of another, and lay violent hands one on another. O England ! O England ! England ! the axe is laid to the tree, and it must and will be cut down ; ye know not the days of your visitation. Will ye fall out one with another, and lay your fury one on the other ? Then the midnight-hour is coming for you all, and will burst upon you. I warn you of dangers that now stand before you, for the time is at hand for the fulfilment of all things. ‘ Who is he that cometh from Edom, with dyed garments from Bozrah ?

Bozrah? that speaketh in righteousness, mighty to save all that trust in him; but of my enemies I will tread them in mine anger, and trample them in my fury; for the day of vengeance is in my heart, and the year of my redeemed is come. I looked, and there was none to help, I wondered there was none to uphold; therefore my own arm brought salvation unto me, and my fury it upheld me.' (Isaiah, chap. lxiii.) Then now tremble, all ye nations, and be afraid, all ye people, that put not your trust in the God of your salvation; who is mighty to save, and trod the wine-press for you, that the day of vengeance might not fall on you, but fall on your betrayer, the devil. But will you say, we will not bring it on the devil, but on ourselves? Then now, O man! I will tread down the people in my anger, and make them drunk in my fury, and will bring down their strength to the earth. Therefore now awake, O Zion! put on thy beautiful garments, O Jerusalem! for the year of your redeemed is come. For Zion's sake I will not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness of the Lord goeth forth, or the brightness thereof. For I said, if for a while I defer it, I would face my foes once more.

For now you say your war is ended,
 Now I say 'tis not begun,
 In heav'n the armour's now intended,
 Let the Spirit's sword come on.
 And now to fight like men of might,
 And all my armour wear,
 For Satan's weapons now will fight,
 What room have we to fear.
 I tell you plain, ye sons of men,
 Your fears will fall abound;
 The tree is cast, you'll find at last
 The midnight-hour abound.
 To save the tree will thousand's flee,
 And murder for his sake;

Until

Until you see your destiny,
 The midnight-hour will break:
 'Tis Satan's kingdom to possess,
 Will kindle soon the war,
 And S— will lose her happiness,
 And thortly will appear,
 As mad as Frenchmen ere have been,
 They are but huth'd asleep,
 Then now be wise, take care, O S—— !
 You do not wake and weep,
 To utter groans that are unknown,
 Your hearts are known to me,
 The day of vengeance now is come,
 And on your heads must be,
 I tell you all it so will fall,
 If you bring it on man,
 And do not cast the enemy
 As I have laid my plan.
 To place his curse above all beast,
 You must that promise claim,
 To make the serpent lick the dust,
 The woman's cause maintain,
 That she is just to have him cast,
 And see her promise clear;
 The day of vengeance comes at last,
 That men may hope and fear.
 For if you say another way
 The woman is not right
 The heads of men you'll break in twain,
 And so you'll take your flight;
 Till houses desolate you'll find
 If you go on this way;
 The warning's deep to all mankind;
 See how the tree did lay.
 Between two men, the tree was seen,
 Which kindled soon the strife,
 And brought the fatal death to one,
 The other fled for life.
 Who said the writings were too high
 Men's senses for to drown;
 But let him know the blow was nigh
 That took the life of man.
 And so men's lives away you'll take,
 If you go on this way;
 The midnight hour you'll find will break,
 And you in grief will lay;

If you go on to cast on man
 The day of vengeance here ;
 But the first blow, you all shall know,
 Th' Offender now shall clear,
 If he relent, and doth repent
 The folly he hath done ;
 'Tis he that gives the first offence ;
 To reason now I'll come :
 Because offences I forbid,
 And know offence was there ;
 'Tis the first blow that then was laid,
 Must set th' offender clear.
 So now the trembling pris'ner see,
 Which I'll compare to man,
 The other dy'd about the tree,
 By claiming it his own.
 So here's the type, and it goes deep,
 My Bible stands the same,
 The day of vengeance in my heart
 For Satan is and man.
 To tell you plain, ye sons of men,
 If you dispute it here,
 Your heads you all will break in twain,
 And like the other fear ;
 But if you say, another way
 We all will give it up,
 'Tis Satan did us all betray,
 And so the tree must drop ;
 But if as men you will contend,
 I say, to part the tree,
 Your heads you'll surely break in twain,
 And like the other flee.
 To give it up, the tree must drop,
 For I shall cut it down ;
 And fatal 'tis for to dispute,
 The end will so be found.
 So here you see a mystery,
 A parable for man ;*
 And perfect so the end will be,
 And so my Bible stand.

* Now I shall explain what the parable was between A. and B. who quarrelled about a tree that grew

grew betwixt their lands. A. contended it was his property, and B. insisted it was his. At length B. proposed dividing it, but A. refused. Then B. said he would give it to him, of which A. would not accept, conceiving it his own. Words then ensued, and A. struck B. with a bridle, which violently provoking the latter, he unfortunately struck A. on the head, which proved fatal. B. fearing to be apprehended, fled at midnight to the house where I was, and alarmed the family. This news, being brought to me at midnight, was deeply explained to me. So the midnight-hour would break for mockers, B. having been a great mocker of my writings; but as this was temporal, it is spiritualized to me. The tree represents the devil; for it is written, when the axe is laid to the tree, it must be cut down. As it is a type of men and devils, the dispute will be on whom it must fall. If they will not give it up, the woman's right to cast it to the devil they will bring it on themselves, and distract more families by their words, than they have done by their blows. I shall answer all disputants, by deciding to which of the two the tree belonged.

For as you say you do not know,
 As it between their lands did grow,
 Then fully I will answer here,
 The day of vengeance now is near.
 For like the tree it now doth stand
 Between the serpent and the man;
 And this the woman must decide,
 The way she fell and was betray'd,
 And how she did draw in the man,
 Must be decided by her hand,
 And by her hand it doth appear
 The day of vengeance now is clear
 To cast it on the serpent's head,
 And make him prove the words he said;
 That they as gods should now appear,
 And good from evil discern clear.

My

My Sixth Book will treat chiefly of the Day of Judgment. For tho' it is written, the saints must judge the earth, it never entered the heart of man what it meant, nor how they will hear the Spirit of the Lord speaking in the woman in every age of the world, how she brought forth the good fruit, and man always destroyed it by the evil fruit; and now it is the same. And were fools and sinful men to sit in judgment on my Sixth Book, they would bring the day of vengeance on themselves, and not on the devil, who was the author of all our sorrows. Therefore it is well for mankind, that this must be judged by saints, who are men inspired by the Spirit of the Lord; for Satan would speedily work in fools to cast the fault on the woman for the fall, and then she must cast the blame on man for crucifying her Son, who was born by the Holy Ghost; and so the arts of the devil would free himself, by working in the hearts of fools, and bringing destruction on the whole human race. For as it is now cast by men, so it must stand for ever. Therefore men, who are not inspired by the Spirit of the Lord, are not fit to sit in judgment on these things.

✍ As some men have sent me letters unthinkingly without paying the postage, I beg leave to remark, that were I to defray the expence of all my letters, I should some weeks have to pay nine or ten shillings, an expence, am sorry to say, I am not capable of discharging. I have therefore to request, that all written communications addressed to me be in future post-paid, at which I trust no one will feel offended.

Dec. 1, 1801.

JOANNA SOUTHCOTT.

Sold at Mr. Symons's, Gandy's-lane, Exeter; and at Mr. G. Riebau's, No. 2, Blandford-street, Manchester-square, London—Price NINE PENCE.

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The Strange Effects of Faith;
WITH
Remarkable Prophecies,
MADE IN 1792, &c.
Of Things which are to come.

SIXTH PART.

I SHALL begin this book with the Judgment-Day for man.

It is written, the Saints must judge the earth, from the foundation of the world; and this century (the first in the 900th before it is complete by the old stile) is fixed for man to sit in judgment, to judge between me and my vineyard. Therefore I have called by my Spirit, and by the mouth of all my prophets, Come, let us reason together, saith the Lord; though your sins are as scarlet, I will make them as white as snow. Turn unto me, and I will turn unto you; I will heal your backslidings, and love you freely. For now be astonished, O earth! I have a controversy with my people; and as the echo of verse gives the sound of one line to another, so have I, by my Spirit, echoed back in verse to the words of man. O simple and foolish
O o generation!

generation ! from the fall of man to this day, what iniquities have you found in me, that you seek after other gods to your hurt ? You blame me for giving the woman power to answer all her controversies with you. For now I will pull down and raise up, I will kill and make alive, I will wound and I will heal, I will destroy and I will save, I will establish my covenant I made with man at first. The spirit of deep sleep hath been upon you, and wisdom's words have been sounding in your ears ; but ye have put sweet for bitter, and bitter for sweet ; ye have called good evil, and evil good, and, like Jacob's sons, all hath appeared a pleasing dream unto those that believe or see any form or comeliness in the words before them.

But now, as I have told you the saints must judge the earth, I shall come to that purpose, and lay before you the manner in which they must judge the earth, when they hear the voice of the Spirit of the Lord speaking in the woman, in every age of the world, both to men and devils : To men, because they always destroyed the good fruit as soon as it came, or rose up in anger against it. This has been in every age of the world ; but now every thing hath got its time, and bounds are fixed for all. He that said to the proud waves of the sea, hitherto shalt thou go, and no farther, hath fixed his bounds for man. And now I will come to reason with man. Suppose I had never made the woman, and man had stood in perfect obedience at first ; do you vainly imagine the devil would use no other arts to betray man, as he did the angels in heaven, who gave themselves up to his temptations ? Would not satan find the same way to work on them as now, if there was no woman ? Sodom and Gomorrah

morrah will rise up in judgment against mankind who blame the Lord for giving the woman ; for their sins were not with woman, but men with men, for which they were destroyed ; and this sin the devil would tempt man to commit, if there was no woman in the world, and dust had increased as worms in the earth, or as worms increase by the breath of a fly ; for by the breath of my mouth I would increase a whole race of mankind. And had this been the cause, do you not think the same subtle arts that infused rebellion into the angels in heaven, would infuse rebellion into men on the earth ? If the whole world was rendered a paradise unto them, satan would soon find a way to swell their pride, that the servant would be greater than his master ; and the very men who gave themselves up to disobey the laws of God, and rise up in rebellion against his prophets, would rise up against those men who lived in innocence, and earth would soon become in the same rebellious state that heaven was, when the devils influenced the angels to conceit they were great and mighty, and ought to worship no superior power. Thus he began in heaven, and thus would he begin upon earth ; and man, whom I created, must have been cast for ever, with the devil and fallen angels that listened to him. Therefore know, O vain man ! the very way you think I placed every thing for your destruction, was placed for your redemption : as every art of satan was known to me, I therefore laid my plan to catch him in a net by his own feet, and to cut him down with his own weapons, to prevent man from perishing everlastingly. For I well knew if I made man flesh and blood, and let him fall a prey to the wrath of the devil for ever, he would say with Cain, my trouble is greater than I can bear ;
therefore

therefore I felt for man whom I had created to inherit this life.

But as this might cause doubts to arise in men's hearts, and they might question, why I made man so subject to the arts of the devil, that the powers of darkness should have any power to tempt him? I answer. How could I prove I had created a better race than fallen angels, if man was not liable to the same temptations they were. Now answer for thyself, O man! wherein my ways are unequal, to deal just with men, and devils that fell from glory. You complain of being tried and tempted. Have not the just suffered the same temptations, and much greater persecutions? For not saints, but sinners, have always judged and condemned the saints; but now the scenes are changed, and the saints must sit in judgment on the bench of justice between me and my vineyard, between my dealings with men and devils, and the justice of my sentence on all flesh. For if the just, in every age of the world, fell a prey to the unjust, will you say my ways are now unequal, to give it up to the judgment of the just? O ye foolish and unwise! were ye left to sit in judgment on this great judgment-day, who fear not God, nor discern his footsteps, ye would soon bring the day of vengeance on your own heads, and, being blind leaders of the blind, ye would fall into the ditch together. For satan would soon fill your weak heads that it was some cunning devised fable of the woman, to clear her fall, and cast it on the devil; and so ye would do as the people of old did, who heat the furnace seven times hotter than usual, to burn themselves by coming near it. For satan would soon cast a film over your eyes to make ye blind, and, under pretence of
taking

taking it away again, would say, this was a film that was laid before you, and so make you stark blind.

And now I will answer men, after the manner of men. If children were now their own carvers, they would cut their fingers; and men would make as great a sacrifice of themselves for the devil, as I made for man on the cross; for as this is cast by man, so it must stand for ever. For now are the sons of God coming to present themselves before the Lord; and should satan come amongst them, I will answer him in the woman.

Now trace all my footsteps back, and see how I have directed to bring it to trial for just men to sit in judgment on it. Where is the man can condemn, when from my Spirit the church hath been warned by thy hand? And where are thy accusers, or those who have compelled thee to stay thy hand? Or who have called for justice, or who have pleaded for truth? None, but my servants, whom I have chosen; none, but my people, in whom I delight; who have strengthened the hand that hangs down, and confirmed the feeble knees; who have said to the feeble mind, be strong; who have added to their faith, virtue; to virtue, brotherly kindness; to brotherly kindness, charity; charity towards God, and charity towards man. And the ways of good men are ordered by the Lord, and I, the Lord, have established their goings; for their feet are shod with the preparation of the Lord, and I, the Lord, work in the hearts of my people to will and to do of my good pleasure.

P p

And

And now remember what I told thee at first, that they should be a willing people in the day of my power ; for I have hearkened and heard what each man has said to his brother, and they shall be mine in the day I make up my jewels ; and I will spare them as a man spareth his own son that serveth him. For I was hungry, and they gave me meat ; thirsty, and they gave me drink ; naked, and they clothed me ; in prison, and they administered unto me : for as much as they have done it to the least of my disciples, they have done it unto me. Thou hast been hungry, and they gave thee meat, and thou livest now on their bounty ; thou stoodest in want of clothing for thy father when he died, and they have sent clothing unto thee. My other friend is in prison, and they have administered unto him ; that is, by their writings they are trying to deliver him. Now all this is done unto me ; for it is by me, and through me, ye are both come to poverty and want. Now all this is done, that the scriptures might be fulfilled : and now cometh the end, Come, ye blessed children of my Father, inherit the kingdom prepared for you from the foundation of the world. For such men as these were my disciples ; and had they been in my days, they would have followed me as my disciples did ; and those who mocked in these days, are such as mocked in my days.

And now, ye fools, who despise prophecies ! was it not for prophecies, how could I try all men in the end ? How could I bring a blessing on my friends, or how could I bring a curse on mine enemies, if I was not to try them by prophecies as the prophets were tried ? For I said, all the righteous blood should come on this generation, from the
blood

blood of righteous Abel, unto the blood of Zachariah son of Barachiah, whom they slew between the temple and the altar.

Now the blood of all has fallen on the Jews ; and was it not for prophecies, how could I try the Gentiles, for I shall deal alike with both ? And now I shall try all, and it must come back on all that mock the prophets of the Lord. For now I shall begin with man, and end with the devil : for now he hath tried men upon earth as he tried the angels in heaven, and he hath found men as firm in their worship to God, as the angels were in heaven ; and those whom he has drawn away, he does not find so firm to him as the angels were that fell ; when men see him, they hate him. But how could I do justice to fallen angels, if I had not given them a fair trial upon earth of the power they wanted ? I knew their nature, or I never should have cast them out of heaven. But would they not say, I judged them wrong, if I had not proved the truth of my judgments ? So all shall find I am clear when I judge, and just when I condemn. Mercy, men will find, is my darling attribute, judgment is my strange work.

Now I have shewed you my strange works in creation and preservation. That in creation all the arts of hell were known to me, and I placed all for man's redemption ; he being pronounced dead, under the fall, as to the knowledge of God, man hath room to look for redemption in and through the merits of his Son, who took upon him the nature of man, and found the devil had confidence enough to tempt the Lord his God.. Then was I not clear he would tempt man, in a state of innocence, to worship
ship

ship him, and offer him the kingdoms of the earth, as he offered me? But how fatal must have been man's cause, if he had fallen in that manner; to rebel against the Lord that formed him, and sent every blessing unto him: then he must have fallen like the rebellious angels, and have perished like them; but herein I have laid my plan to redeem man from the power of darkness. When they see the evil of their ways, and turn unto me, I will turn unto them, and plant them into the noble vine; for I am the root, and they shall be the branches. But if they reject my voice, and despise my just dealings, I will cut them off from the vine. So now hearken and hear, all ye families of the earth! I have begun, and will go on, till judgment is turned into victory.

The following lines were explained to me, from Jeremiah, chap. ii. verse 21, 22, and Zephaniah, chap. 3. verse 15.

"Yet I had planted thee a noble vine, wholly a right seed: how then art thou turned into a degenerate plant of a strange vine unto me?"

"For though thou wash thee with nitre, and take thee much sope, yet thine iniquity is marked before me, saith the Lord God."

"The Lord hath taken away thy judgments, he hath cast out thine enemy."

These two chapters were shewn to me by a friend, who had opened the Bible at the above-mentioned places, wishing to know if my writings were from the Lord. They were much distressed in mind on reading the first verses, fearing the judgments were pronounced against themselves, but found comfort
on

on reading the last. Those passages were explained to me in the following manner.

I will put away these judgments from those that believe, but all these judgments will fall on those that do not believe: For the Gentiles were planted a noble vine, a pure and right seed. But how can they be called noble that despise the very thing that makes them noble. To make them noble, is to cast the enemy of the Lord; all these judgments will fall on them that despise this calling,

So 'tis your land hath this to fear,
 What to their sight I then brought near;
 But those that tremble at my word,
 Will find the goodness of their Lord
 To put these judgments all away—
 O ———! ———! this I say,
 That, as this chapter doth appear,
 You all may hope, and all may fear.
 If like thy friends they do begin
 To say they fear from what they've seen,
 Then all these fears I'll put away,
 These judgments will not come to ye.
 But if these things ye do not fear,
 But say we're nobly planted here,
 For Christ hath plac'd in us the vine,
 And nitre in his blood doth shine
 To wash away our ev'ry guilt,
 And 'twas for us his blood was spilt;
 Then all these washings will not do,
 My blood I never shed for you,
 And all your sope will be in vain
 To wash away your ev'ry stain;
 And let the stain of man appear,
 And then I'll fully answer here.
 At first my honour man did stain,
 And with his Maker did contend,
 That it was I brought on his guilt,
 To give the woman, as he felt

A change in him that did appear,
 He did not say the serpent there
 Tempted the woman for to take,
 And I with her the laws did break ;
 Because he said we should not die,
 But soon as go is appear to be,
 And good from evil for to know,
 We eat the fruit the truth to shew
 We had no knowledge of a lie,
 As he declar'd we should not die ;
 Nor do we know how he could speak,
 Unless thy pow'r did undertake
 To make him speak in words so clear,
 Then they'd condemn'd the serpent there,
 And from his pow'r man must die.
 This is a mystery, thou dost cry,
 Because his knowledge must be dead,
 Man knew not how his arts were laid.
 But here, thou say'st, thou'rt puzzled more,
 How Satan all the blame must bear,
 If both on him had cast the blame.
 Thou say'st, to man what death could come.
 Why then the death must been to sin,
 And know the evil he had done ;
 And dead to all his pow'rs he'd be,
 As the good fruit was on the tree,
 Which I would give them both to taste,
 And then the serpent must be cast.
 But here, thou cry'st, thou'rt stumbled more.
 Could I not then in man appear
 That very way to cast the blame,
 And put the serpent then to shame ?
 Yes, so I know it could be done
 I might in pow'r then work'd in man,
 And never left him to his will,
 And so the serpent's heart to chill.
 But then his arts I well did know,
 And how he meant to cast the blow
 From which I'd meant to screen the man ;
 No will nor power was in him ;
 For in them both I then did rule,
 His arts are more than man can tell,
 Therefore I left them all alone,
 And Satan form'd himself in man,
 And quickly cast the blame on me ;
 I took my challenge then from he,

That

That if 'twas so I'd bear the blame;
 And to the woman next I came,
 Who cast it on the serpent's head,
 And to the root the axe was laid,
 And to the root it now must come,
 For I'll begin to answer man.
 I gave the serpent up his will
 To work in man, my heart to chill,
 And all his will for man did bear
 Until they pierc'd me with a spear;
 So Satan he had ev'ry will,
 And all my friends their hearts did chill.
 But had these things come all from man,
 My blood must sure been spilt in vain,
 And brought on man a more sad curse,
 And man for ever must been lost.
 And lost for ever man must be,
 If I've no friends the truth to see,
 That when I have gone through the whole,
 It next on Satan so must fall.
 So here you see's a noble vine,
 To take my challenge for mankind,
 When he in man so proudly spoke,
 And instantly in man did mock,
 To say the woman I gave he
 Had gave the fruit forbad by me,
 And so by her he disobey'd,
 And so on me the blame was laid.
 I answer'd then the blame I'd bear,
 And in the field I would appear,
 But knew my second then must come
 To take the sword out of my hand
 And plunge it in the rebel's heart,
 And so turn back the ev'ry dart,
 If justice did my blood demand
 To take my challenge from his hand.
 Then sure my second now must come,
 And plunge the dagger back again,
 And say my Lord was not to blame,
 From Satan all the mischief came,
 Who first betray'd me with a lie,
 I was not then pronounc'd to die,
 And good from evil I should know,
 And ev'ry lie from Satan flow,
 Which brought my Lord upon the tree,
 And bore the death pronounc'd for me.

And

And since for me he did appear,
 His Father's promise must be clear,
 That all thy lies must bruise thy head,
 If I've an advocate to plead.
 Therefore my cause he now will plead,
 And bring his blood upon thy head,
 Or he must bring it ail on mine,
 For heark'ning to the lies of thine.
 It was my sins that made him bleed,
 For heark'ning to the lies thou'lt said,
 And so the sword went through my soul ;
 And wilt thou triumph over all ?
 Then I must have no foot to stand,
 No advocate is nigh at hand ;
 No Father's promise for to claim ;
 My Saviour's blood was all in vain ;
 And I must sink beneath the curse,
 If now my Father's words do miss,
 To have my seed to bruise thy head ;
 My Father's words are all my head,
 And trust his words he will fulfill,
 And not uphold the murd'rer still.
 As satan first a murd'rer came,
 He knew that death was in the name,
 Of eating the forbidden fruit,
 He cast his eyes so near the root,
 While I in ign'rance did appear,
 And of his arts was unaware ;
 I knew no angels that had fell,
 I knew no arts that came from hell,
 I knew no pow'r that could appear
 But what came from my Maker dear,
 And all I thought must then be good,
 As twas pronounced by my God.
 And in that shape thou didst appear
 In what was good, pronounced there ;
 And good to evil thou didst bring,
 And in the serpent plac'd a sting,
 Whereby thou stung'st me to the soul ;
 For of my children, I know all
 That were like Abel, met a Cain,
 And so my Lord the same did find.
 Thus, like a champion in the field,
 He took his challenge, and did yield
 To bear the blow that thou hast giv'n,
 And now his triumph is in heav'n,

That

That he did die to conquer all,
 Then sure I know his sword must fall
 For he to give it to my hand,
 And vengeance now for to command.
 As he hung bleeding on the tree,
 My Lord and Saviour dy'd for me,
 'Tis thee and I must bear the blame,
 His murder sure from us did come.
 So take the weapon in thy hand,
 And now thy challenge I will stand.
 A coward thou didst first appear,
 The weakest vessel thou saw'st clear
 Was took from man, one single bone,
 Not form'd in pow'r like his own;
 And so advantage thou didst take,
 In coming like a pois'nous snake,
 To rob my soul of ev'ry bliss,
 And poison all my unborn race.
 So on thy belly thou must come,
 Thou'st not one foot to stand upon,
 To say thou actest like a man
 Of honour and of honesty.
 I ask what challenge thou canst gi'e
 To answer for thy base design?
 Such coward prove to me and mine,
 To cheat my soul with such a lie,
 As caus'th my children for to die,
 By reason of thy cursed thing;
 And now to reason I'll begin.
 Did heaven create me for thy spoil,
 Create a race for thee to foul,
 That hath no footing here to stand?
 How dar'st thou interfere with man?
 Or didst thou ever the world form?
 Or didst thou ere create the man,
 Or take the partner from his side?
 How dar'st thou ever rob the bride
 Of innocence that there was plac'd?
 I know my Lord I did disgrace,
 By list'ning to the arts of thine,
 And now with shame I must resign
 To own his anger then was just,
 And so my grief did ever burst,
 From age to age his anger bear,
 The weaker vessel full of care,
 While thou didst triumph in my grief;
 But now my Lord will give relief,

R r

T.

To place the weapon in my hand,
 And as thy challenger to stand,
 And justice I may now demand.
 And now I ask how thou'lt appear ?
 Thou robb'st thy God, thou robbest me,
 This world was never made for thee.
 Then how cam'st thou to interfere,
 Unto God's footstool to appear,
 To rob the footstool of thy God,
 When all he had pronounced good ?
 Yet good to evil thou didst turn,
 And did thy God impose upon ;
 Then well thou may'st impose on me,
 The weakest vessel thou didst see,
 Which good from evil did not know,
 And by thy arts receiv'd the blow,
 Which I've a right to return back,
 As I the evil fruit did pluck.
 And now thy lies I'll make them good,
 And know that evil in thee stood,
 And all thy arts I well do know,
 And back on thee I'll cast the blow,
 For well I know thou canst not stand,
 To give thee challenge from my hand,
 Could'st thou no better arts command
 Than like a serpent to appear,
 With lies that thou could'st never clear ;
 And yet I now will clear them all,
 And from thy mouth thou now must fall.
 Thou saidst the evil I should know,
 And now the truth I'll prove it so,
 For ev'ry evil is in thee,
 And so thou hang'st upon the tree,
 And all the good with it was plac'd,
 And so the first must come at last ;
 And so my Lord he did appear,
 As on the cross I may compare,
 That it was taken from a tree,
 Thou bidd'st me pluck that fruit for thee,
 To fill my soul with envy here,
 To turn on thee the fatal spear ;
 And so thou bad'st me pluck the rod,
 To prove, when I did know my God,
 Him I should love, and thee should hate,
 And so thou bad'st me pluck thy fate ;

For if my God I now do know,
 He promis'd to turn back the blow.
 So where's the honour thou canst boast,
 But like the serpent lick the dust,
 And on thy belly for to come,
 Thou hast no foot to stand upon,
 For all thy words did thee condemn.
 For well I know my God is good,
 And mercy unto me has shew'd,
 To keep me from thy ev'ry pow'r,
 Or else my soul thou would'st devour.
 So here I own thou didst not lie,
 The fatal truth was pluck'd by thee,
 And by thy words thou must be cast,
 And man's redemption must be plac'd,
 As 'twas my heav'nly Father's will
 Man's happiness I should fulfill.
 And dost thou think to rob thy God,
 Of performing the words he said,
 Because thou hangedst on the tree?
 Then know that fruit was pluck'd by me.
 And now I say I'll pluck the whole
 Till down the evil fruit shall fall,
 And then the good may all remain ;
 And from thy words I'll still maintain,
 That like as gods men may appear,
 The evil fruit I'll shew them clear,
 That thou didst bid me for to taste,
 I'll shew thy arts, how all was plac'd,
 And then my judges let them come,
 (I'll take my trial first from man)
 And then discover which they'll blame,
 'Tis me or thee they must condemn.
 And now wilt thou in man appear
 Thy innocence in aught to clear,
 To say thou art not justly cast,
 Then sure from hell such men must burst,
 And him I'll prove an evi fruit,
 Who came from thee to save the root,
 From whence all mischief first did spring,
 And on my Lord to cast the blame,
 Which he had got no right to bear
 His innocence I know will clear.
 If simply I drew in the man,
 And on my head the blame doth stand,

The

Then I must throw it back on thine.
 And now I bid thee look to Cain,
 How soon a murd'rer he became.
 I know thy pow'r was in my Son ;
 For when the fruit did first appear,
 Then good and evil I saw clear ;
 Then good was murder'd by thy hand ;
 And now let men the trial stand,
 And see how they will now appear,
 Thy innocence in aught to clear ;
 Then man must say I am a devil,
 And all my nature it was evil,
 And so the woman now I'll blame,
 As from her fall we so became.
 Then from my fall I'll answer here,
 An Abel will for me appear,
 To prove I had not tainted all,
 As the good fruit in him did fall.
 So here's a child by me will stand,
 Tho' murder'd by his brother's hand,
 To prove I had not tainted all,
 If I'm condemn'd, then man must fall ;
 For let my children all appear,
 I've Moses and Elias here ;
 I've all the prophets of the Lord
 To prove the good fruit I have bear'd ;
 But as their murd'ers will appear,
 Will man condemn me then to clear ?
 Then surely I'll condemn the whole,
 And bring my seed before you all,
 Because you murder'd then my Son,
 That never was begot by man,
 And in his mouth was found no guile.
 I ask you how you him can foil,
 Perform the miracles he wrought,
 By Beelzebub as you were taught ?
 From Satan's arts to fill your brain,
 He all these wonders did maintain.
 Then now I bid you do the same,
 Or else I'll put you all to shame.

And

And prove the fault must be in man,
 Tho' you receiv'd it from my hand;
 And from my hand there did appear
 All those that did reprove you there;
 And from my hand in Pilate's hall,
 You know I did reprove you all,
 And told you then the man was just.
 And if in me you say you'll trust,
 Why had you not my hand obey'd
 And free'd the just, as then I said?
 If you will cast the blame on me,
 For the bad fruit was on the tree,
 Why did you all refuse the good?
 The prophets' blood is on your head,
 The blood of Abel and of Cain;
 And tell me if the fault was mine,
 That he his brother then did kill;
 You men may judge this as you will;
 But I for Cain will answer now
 Why he his brother Abel slew;
 Because in him he saw the good:
 Then how can you the fault allude
 To say you'll cast the blame on me?
 Then the good fruit was on the tree,
 Which you was eager to destroy,
 The evil fruit for to enjoy.
 For now I say I'll challenge man:
 When unto you in vice I came,
 You all was ready and obey'd;
 I'll bring my guilt upon your head,
 Because you did refuse the good,
 And to the evil you have stood;
 For Nabot you did place on high,
 When I had robb'd you did comply;
 And ne'er no sin did I invent
 But man was willing to consent,
 To murder and adultery
 To bid you sin, too soon you'd fly;
 One smile of mine that came from hell
 Would kindle flames in you to swell
 Until you burst them all abroad,
 And perish in the devil's road.
 When I the prophet's blood did claim,
 It soon was given me by men;
 And there's no vice that you withstood
 But always did refuse the good,

For when my children did appear,
 And the good fruit in them was clear,
 Your murd'rous hands destroy'd them all.
 The martyrs' blood I now shall call,
 How they were cast into the flames,
 And all the prophets I can name.
 So here's a challenge now for man ;
 If on my head you cast the blame,
 Then I will cast the blame on you :
 All vice that I've tempted you to
 In ev'ry age was eager done,
 And will you say you ere did shun
 Because a Joseph there was found,
 Reject my vice in ev'ry sound ?
 Then down my vice I say must fall.
 Had you wisely reject'd all
 My ev'ry vice that I had plac'd,
 Your prisons had not you disgrac'd,
 But higher honor to you bring,
 Exalted by your heav'nly King.
 So here's the fruit that's good to boast,
 But by his brethren he was cast.
 Then how will you say I'm to blame ?
 You hated good fruit when it came.
 So now I bid thee answer man,
 If on my head thou cast the blame,
 Why all my vices thou pursu'dst,
 And all my virtues ere withstood
 As things despised in thy sight ?
 If I had children walk'd upright
 Thou sought'st their lives for to destroy,
 That I no comfort could enjoy
 From the good fruit was on the tree.
 If man condemns then answer me,
 And see what reasons you'll assign
 For hating all the good was mine :
 Had I no children for to boast,
 Wherein the good you see was plac'd,
 Then you may sure condemn me all,
 And say I brought the fatal fall ;
 But as I'll prove I'd many good,
 You in their virtues might have stood.
 But as you did not answer man,
 What made thee lay such wretched plan
 To put my children all to death
 That I brought forth by noble birth ?

You

You cannot say that came from me,
 From Satan's arts they all did flee,
 And when to you he did appear,
 You did no more discern it there
 Than I discern'd his arts at first,
 And well I know, if I am cast,
 The serpent will betray you all.
 For was no woman to be found
 I know that sin would now abound,
 Unless you strike unto the root,
 And men in silence must stand mute,
 To say these reasonings now are just,
 We own the serpent must be cast;
 For if the good fruit does appear
 We know the evil fruit is near,
 That surely doth from Satan come,
 As on the tree the fruit did hang,
 And he must hang upon the tree,
 His pois'nous blood destroy'd must be,
 For now we know he cankers all,
 And like the crocodile doth call,
 Till he secures men for his prey.
 What to the woman can we lay,
 When we see man as much deceiv'd
 As she was then for to believe
 That they as gods should surely be,
 By subtle arts that came from he;
 And he by arts hath man betray'd,
 Or could mankind so wrong been led
 To put the Son of God to death?
 Consider what the woman saith:
 The miracles that he had wrought,
 By men nor devils could be taught;
 For 'tis not all the pow'rs of hell
 Could act like him, we all know well,
 Nor all the learned sons of men;
 For earth and hell may try in vain,
 And all the pow'rs we know would miss,
 And so proud Lucifer may boast
 In simple fools that are so vain
 To think that hell in pow'r could reign,
 To turn the water into wine,
 Give sight to him who was born blind,
 Or yet the hungry thousands feed
 With fishes few and little bread;

And

And see what numbers did appear,
 That by my Son were feasted there ;
 As you approve the Son was mine,
 And to your words I'll now resign.
 But you affirm he came by man ;
 Then answer now my written hand,
 And in my Son in words I'll stand,
 And now will answer in his stead,
 And in his name I'll now proceed.
 Did ever man to you appear
 Such miracles to work them here ?
 You say that Moses did the same,
 And turn'd the sea to be dry land.
 But now he was a type of me,
 These things were never wrought by he ;
 For it was I that wrought them all,
 And there my Spirit it did fall,
 For to uphold his ev'ry hand.
 The seas cou'd ne'er been part by man,
 No more than man can now appear
 To do the wonders he did there.
 So all these wonders came from me,
 And now the brazen serpent see ;
 Who on the pole was lifted up,
 And so my cross to you did drop.
 For as a serpent on the tree
 Ye hung me up and nailed me,
 A brazen serpent was your cry,
 To say I came from God on High,
 When from the devil you declare
 My miracles performed were.
 So here's the brazen serpent plain,
 As I from hell you did contend
 Perform'd the miracles I wrought,
 And boldly I my God did mock,
 Then boldly now I'll answer here,
 The living serpent did appear,
 And gave you all such fatal sting,
 And death upon you he did bring,
 Because he stung you to the soul,
 Despise the brazen serpent all ;

For

For as the serpent was of brass,
 With brazen confidence you saith,
 That I assume the Son of God,
 And by the serpent to you show'd
 The miracles that I had done ;
 I knew before what you would form,
 And so my prophet lift me up ;
 I knew your hearts how they would drop,
 Because your hearts I all had try'd,
 The miracles were all deny'd,
 That Moses shew'd you all before,
 Your golden calf did then appear,
 And trusted to another God,
 That satan to your ears had bor'd.
 Now your forefathers all trace back,
 And then you may behold the wreck
 That brought your fatal destiny,
 And the good fruit you all may see,
 It always was despis'd by man,
 Let Moses and Elias come,
 Let all my prophets to appear,
 You always did condemn them here.
 Then now I ask where man can boast,
 The good fruit you have always cast
 The evil fruit for to embrace,
 And so your Lord you did disgrace,
 To say a bastard he'd uphold,
 Let all my miracles be told,
 They never could be work'd by man,
 Nor work'd by all your hellish plan,
 Whom you with Satan then agreed,
 From men and devils that proceed.
 But now I'll fully answer here ;
 Let men and devils now appear
 And all my miracles perform,
 Then you the Son of God may scorn,
 But if these things you cannot do,
 Let all be brought before your view,
 And let your Beelzebub appear
 And see if he will answer here,
 That he can work the same by man,
 Then I'll resign my ev'ry hand ;

Or let these empty fools appear,
 Who said from hell they worked were,
 For to call in a heathen land,
 And make the Gentiles understand
 There surely was a God in heav'n,
 By whom the promises were giv'n,
 He had a Son to do his will,
 And made the woman to fulfill
 What he at first did her design,
 A helpmate great for all mankind,
 And in the end complete his bliss;
 And from her seed I'll answer this :
 Her seed is sown a noble vine,
 To change your water into wine,
 That in my altar doth appear.
 Let men and devils answer here :
 If I'm a God that made the earth,
 According as the scripture saith,
 Did I not know all this before,
 The miracles that did appear
 Would so bring in a heathen land,
 That to his Gospel they would stand,
 And honor as the Son of God,
 To wash them in his dying blood ?
 Did I not know the heav'nly form,
 His death would be kept up by man ;
 And how to him they would appeal
 His blood nor merit might not fail
 To wash away their ev'ry guilt,
 And say for them that it was spilt,
 And mix his goodness with mine own,
 And both in one address my throne,
 And so address the Trinity,
 One God united in the three ?
 Then now, ye fools ! ye may appear
 To say one God we worship here,
 And all his knowledge we allow.
 Appear, vain man ! and tell me how
 I gave such power unto man,
 Who said he from my throne did come ;
 If he had told you then a lie,
 His miracles they all should die,
 For I would not give it to man
 To mix with me upon my throne.
 You know that Moses I forbad
 No worship to his bones be laid,

And

And of his death you did not know
 Where to his body you might go,
 Because you should not worship there;
 But now the myst'ry you see clear;
 And now to David you must come—
 Did he not tell you of the Son?
 And all the prophets did the same.
 But will you say I never came
 So perfectly as Isaac spoke?
 You know you all regard me not,
 Tho' bruised for your iniquity,
 In casting first the fault on me,
 And on me laid the blame of all,
 And Jews and Gentiles both I call.
 From Noah's sons you Jews appear,
 Your father's nakedness is here;
 And will you backward ever go
 To cover all as they did do?
 Or will you like the elder come,
 Their nakedness for to discern?
 Then all your sins I'll put away,
 If ye the elder brother be,
 Or like the elder brother see
 Your father's nakedness to be;
 The grapes have made your fathers bare,
 The wine destroyed their senses there;
 Your younger brothers were to blame
 To cover all your father's shame;
 For how can we now cover here
 He, drunk with anger, did appear
 To cast a curse upon his son
 For no great evil he had done?
 To see his father so appear,
 He only laugh'd, as we may here,
 And if our curse so soon must come,
 We are all lost, and all undone.
 But here your reasoning thoughts may say,
 The curse that was pronounced by he
 Could never fall upon the son,
 Unless the Lord had done the same—
 No; here's a mystery that goes deep;
 Had I not given up to it,
 His words had never curs'd the son,
 Had I a blessing sent to him
 To baffle all his father's will:
 But Jews and Gentiles now stand still.

This

This was a simple type of man,
 To shew when pow'r was in his hand,
 How he that pow'r would instant rule,
 And soon destroy his children all.
 As Noah had me right obey'd,
 And built the ark, as I had said,
 I gave him will, I gave him pow'r,
 And now you see the fatal hour,
 When man in pow'r began to rule,
 How soon his anger let him fall
 To ruin all his unborn race,
 And ev'ry child thereby disgrace.
 So now I ask what man can boast,
 When pow'r in him by me is plac'd ?
 In pride and passion he'd soon swell,
 And send his children fast to hell.
 Because offence he could not bear,
 Too soon his anger did appear,
 Which I in anger granted he,
 That in the end you all might see
 Man is unfit to have the pow'r,
 Their children they'd too soon devour,
 As Noah did unto his son ;
 And now to reason I shall come.
 If I like man should so appear,
 To curse my children ev'ry where
 Because that they have laugh'd at me,
 Like Noah's son you all would be,
 And so you all would find a curse,
 For Satan's arts in all are plac'd.
 When I the world completely drown'd,
 One upright man there sure was found,
 Whom I preserved in the ark ;
 But Satan never miss'd his mark,
 And like a rav'nous beast of prey
 He watch'd my children ev'ry day ;
 When I destroy'd the world of sin,
 He study'd then how to begin
 To make it bad as 'twas before,
 And soon to Noah did appear
 To make him drunk at first with wine,
 (This nakedness is in mankind)
 Which was discover'd by the son,
 And Satan quickly laugh'd in him
 His father's anger for to heat.
 And so for both he laid his net

To catch the simple in his snare ;
 I ask what woman then was there ?
 You all may answer you read none ;
 The father and the sons alone
 No sooner 'scap'd out of the snare,
 Not perish'd with the deluge there,
 Than all together they begin,
 By Satan's arts to fall in sin :
 For when the father curst the son,
 You know not how his heart did burn,
 And thought his father so unjust
 Such heavy sentence for to cast.
 So sin and anger did abound,
 Tho' all the world of sinners drown'd ;
 But still there was the man of sin,
 With all his pois'nous darts within,
 To set the hearts on fire for hell,
 And so his mischief ever will,
 While in this world he has got pow'r
 He studs the unwary to devour.
 For should I now in wrath appear,
 And burn the stubble ev'ry where,
 And set this world all in a flame,
 And save no more than fear my name,
 I know that fear would not abound,
 Too soon the tempter would be found
 To work by arts and to betray,
 And draw my children fast away.
 Trace all the Judgments I have sent
 In ages past that have been penn'd,
 And yet the world is full of sin ;
 And now to reason I'll begin.
 The Jews a proverb they do stand,
 And scatter'd now from land to land,
 Without a house, without a home
 That they can boldly call their own,
 And there's no nation they can boast
 That is their own, they're so outcast,
 And all their judgments they do see,
 And yet they do not live to me
 According as their law was plac'd,
 But live in sin, like all the rest ;

I know their arts, I know their lies,
 And how to cheat they all disguise ;
 I know the form they all do make,
 And know the truth they all forsake,
 And all my judgments are in vain,
 While Satan's arts in man do reign;
 I see no peace there will appear
 While Satan's witchcrafts are so near,
 Until I rid him from the coast,
 And then may man in virtue boast.
 So let the Jews for to appear,
 And my demand to answer here,
 And say they worship now one God,
 As it was written by his word,
 And say their conscience now is clear,
 They do not lie, nor do not swear,
 They do not cheat, they do not steal,
 My sabbaths they do never fail
 To keep it holy to their Lord,
 They love and fear their only God,
 And by the law their conscience free,
 No sin they do commit 'gainst me,
 But perfect as my laws have stood,
 They live in all things perfect good,
 And upright men they say they be
 In every law was given by me.
 Now if these things they all can clear,
 They need not have no Saviour here
 For their transgressions to atone,
 If they can prove that they have none,
 But live as men before their Lord
 That have each evil word abhorr'd,
 For by my law they are not free
 Unless their lives so upright be ;
 And if their conscience now is clear
 To say no sin in us appear,
 Then they do want no Saviour's blood
 If in my laws they've perfect stood ;
 But if their conscience do condemn,
 We broke the laws that thou hast nam'd,
 Then now I say I'll break them all,
 And vengeance shall upon them fall,
 Unless they instantly do turn
 And see the evil they have done ;
 We have no merit for to plead
 If that our sins are on our heads,

In guilt we know we must appear
 Unless our Saviour comes to clear;
 And this we have been waiting for,
 Thinking he would for us appear,
 To be our prince, to be our king,
 And David's throne to us he'd bring.
 Then read your Bible back once more,
 And answer all my questions here,
 And tell me who was crucify'd,
 To bear the sin of man that dy'd,
 And you regard it not at all,
 When I did bear the blame for all;
 And who was smitten then of God,
 And bore for man the fatal load,
 That bore the burden for you all,
 That from the woman then did fall.
 I answer now, ye sons of men,
 These things by man could not be done,
 Had I not blinded then your eyes,
 Could man the Son of God despise
 To put him to so shameful death?
 Consider what the scripture saith;
 If you had known what you had done,
 You all must with the devils come.
 For how the man could I ere free,
 No war was kindled then for me
 As angels kindled it in heav'n?
 And how could men be ere forgiven
 If they had known what they had done,
 To crucify God's only Son?
 But as their blindness did appear,
 Because man's blame I said I'd bear,
 As man did cast the blame on me:
 But here's my travail all shall see,
 Wherein my soul is satisfy'd
 To see the woman's claim apply'd,
 How man will clamour for his blood,
 And say that promise always good,
 And when that promise I fulfill,
 The serpent's head I then must kill,
 And all these things must bruise his head,
 And all in public must be laid.
 For here's the Judgment-Day for man,
 To judge the earth how all do stand,
 And those that can't afford to buy,
 I know my friends will give away,

When

When they have prov'd it came from heav'n,
 Unto the public 'twill be giv'n,
 And then men's hearts I soon shall try,
 And fast my arrows they shall fly;
 For if men now do mock the word,
 They soon shall find my glittering sword,
 To cut the rebels to the heart
 That will not now turn back the dart;
 For ev'ry myst'ry I'll make clear,
 And prove the Day of Judgment's here,
 Wherein the saints must judge the earth
 According as the scripture saith,
 Spoke by the Spirit and the Bride,
 And all my laws are here apply'd,
 And ev'ry law I'll now make good,
 I bought your ransom, as I said,
 Upon the fatal cursed tree;
 Did Satan pluck the fruit for me,
 Or tempt the woman so to do;
 Bring all the myst'ries to your view,
 How in the garden all was plac'd,
 And then discern how all was cast;
 The good and evil fruit hung there,
 The serpent's arts did soon appear
 To tempt the woman it to take
 And eat the fruit. my laws to break;
 And boldly he appear'd in man
 To answer then the fault was mine,
 To make the woman to appear,
 And well I knew he mock'd me there:
 But was the pow'r in Satan's hand?
 Did I not know how all did stand,
 That if the woman he betray'd,
 In her I'd surely bruise his head?
 And now in her I will appear,
 And all her promises shall clear
 That she'th a right for to demand;
 And now the trial she must stand,
 And shew the evil and the good,
 And ask to which you'd now allude,
 To pluck the whole from off the tree,
 That nought but good fruit there must be.
 For to her hand I'll now resign,
 And tell me if the fault was mine
 To give the woman to your hand,
 Because the serpent did command

For her to pluck the evil fruit,
 And now she strikes it to the root;
 And let mankind as close obey
 As Adam did that very day,
 Then I no more the man will blame,
 If he with her alike condemn,
 And say the woman I had giv'n,
 He saw it wisdom then in heav'n
 To take the partner from his side,
 Whom God in wisdom calls the bride;
 And as the serpent did appear
 To rob the bride as you see clear,
 Your laws will now condemn the man
 That rob your wives, and so become
 For to bring in a bastard race,
 And so your families disgrace;
 But if the woman free consent,
 And with the man is fully bent
 With her betrayer for to go,
 Divorcement you've a right unto;
 But if by arts she is betray'd,
 And no deceit in her was laid,
 As he at first had made her blind,
 And drown'd her senses for to find
 Away to get admittance there;
 And ev'ry truth she shew'd you clear,
 And you should prove as blind as she,
 And in like manner to agree
 There was no evil in the man,
 You see no arts in him could come,
 When both alike you were betray'd,
 When all is clear before you laid,
 And if the bride do first condemn,
 By arts I was impos'd upon,
 For now his arts I plain do see,
 By all his arts for to rob me,
 Is all the gold he offer'd here,
 And all his arts I now see clear
 Is for to seek my overthrow,
 Is all his friendship now I know.
 Now if the wife doth this see clear,
 And then discern his ev'ry snare,
 Then if in violence he goes on,
 I ask the husband how he'll stand
 For to support a faithful bride,
 When all the arts of man she laid

So clear and open to his view,
 Despite the sins he tempted her to
 Will not the husband feel alarm'd
 To keep his wife from future harm,
 And jealousy within him burn?
 And now to reason I shall come.
 A man of honor will appear,
 Condemn the man his wife to clear,
 And from his house he will forbid
 A man that doth with arts proceed
 To rob the virtue of his bride,
 When she the whole before him laid.
 So now your bibles you trace back,
 For in that manner I have spoke,
 In age to age, I say, to man,
 And to that purpose now I'll come.
 For all the arts of Satan here,
 I in this manner may compare,
 And those that freely do consent,
 To say our minds are fully bent
 With this betrayer for to go,
 We do not wish his overthrow;
 His ways and arts we love too well,
 To have him banish'd down to hell.
 Then like a husband now I say,
 Such brides I all will put away,
 And Moses' laws I'll now fulfill,
 And all such brides their hearts I'll chill,
 For my divorcement now shall come,
 And this you'll find in ev'ry land.
 For mark the words I said before,
 That like a bridegroom I'll appear,
 And as a bridegroom now I'll be
 Of honor and of honesty.
 But if my brides do now complain,
 For men and women both I mean,
 That Satan like a man appears
 With ev'ry art invented here
 To rob their hearts, and steal away,
 And like these treach'rous knaves doth lay
 In ev'ry ambush for the bride,
 I am the husband now apply'd,

That

That will take vengeance of your ill;
 Some men of honor they did kill,
 Such men as did insult their wife
 To rob her of a virtuous life;
 And now such man I'll surely be
 Of honor and of honesty,
 And shew my rage through jealousy,
 As men by jealousy have done,
 And to that purpose now I'll come,
 To free my brides that do complain,
 I speak of women and of men.
 For Dinah's brethren all shall see
 Is now within the heart of me;
 And as the elders did appear,
 I say again Susannah's here.
 Just so the devil I do know
 By vile arts seeks your overthrow,
 And those he cannot tempt to sin,
 I know his malice burns within,
 And what false witness he doth bear
 Against my brides that shunn'd him here;
 And now the myst'ries all I'll clear.
 As in thy heart thou dost complain
 These myst'ries all do shew thee plain,
 That if I now would act like man,
 The serpent's ruin now must come;
 For where's the man that will appear
 To have his wife so tempted here?
 If she to him did but complain
 Thou say'st he'd free her of her pain,
 Because his wife he would protect;
 But here's a myst'ry thou know'st not.
 Let man with man now bold contend,
 His wife's a harlot he'll maintain,
 And he can easily make her so;
 The husband's prudence may let go
 His ev'ry art, to try awhile
 To see if he his wife can foil
 By any art he can adopt:
 And when he finds that vain's his plot,
 His love and anger will arise
 Against the man that did devise
 Such wretched schemes to rob the wife,
 And love and anger end the strife:
 In love unto his wife declare,
 The villain's arts, I now see clear,

Was

Was but her virtue to destroy
 That I no comfort might enjoy
 With one whom I did love so dear,
 But all his arts I now see clear,
 And as a man of honor here
 I'll make the villain for to fly,
 No more his honor he shall try,
 As she with prudence hath withstood,
 These very arts that he pursu'd.
 So this may be the cause with man,
 Where subtle knaves have liad such plan
 Against the virtues of a bride;
 And here the field is open wide.
 No sooner had I form'd the man,
 Than Satan's arts began to burn,
 And said he'd cast them out of heav'n—
 And must the place they left be giv'n
 To such a foolish worthless worm,
 Who like the angels soon would turn
 To rise against me and rebel,
 Or else with pride they soon would swell,
 That they were gods as great as me,
 And like the devils I should see
 How in a short time they'd become?
 I plac'd no better in their room
 Than what before I had cast out,
 And of their virtues he did doubt
 I had not made a better race
 To fill the fall'n angels place;
 So instantly he did complain,
 I gave the trial then like men,
 Whose wisdom I have mention'd here;
 But now my brides I'll see eye clear,
 And like a husband now I'll come,
 To clear a race that he condemns,
 Whose virtues he has ever try'd
 As man by arts can try the bride.
 There are no arts that man can use,
 But Satan first did them infuse,
 And there he thought that he could boast,
 As they their virtues all had lost,
 And in his hands he had them there
 To try my children every where.
 And thus I let him to go on
 To shew what virtue was in man,
 Whom he at first so much did scorn,
 Taken from earth a simple worm.

and

And now these worms he soon shall see
 Are fit companions for to be
 Join'd with the glorions heav'nly host,
 And in their virtues now I'll boast,
 In what they've suffer'd all for me,
 And now a husband let him see.
 My friends they did not fear to run
 When he infus'd the thoughts in some,
 What dangers may fall on their head
 For doing as the Spirit said.
 So here the tempter miss'd his aim,
 And in the end you'll all see plain
 Which way the tempter laid his dart
 To wound the men of upright heart.
 For well I know the just will turn,
 And soon repent of what they've done;
 And so the myst'ries all will see,
 What virtue in my children be,
 And all my children gone before,
 And all together you compare,
 I'll prove I've made a better race
 Than those that did in heav'n transgress,
 To fill the angels' vacant seats,
 Enlarge the heav'n in praises great;
 For men and angels they will join
 In praises heav'nly and divine,
 And my delight shall be in men;
 They'll find their love was not in vain,
 To run such hazards for my sake,
 And now their lives were at the stake.
 So now let all together come,
 The dead their names I'll rise to man,
 The evil fruit must disappear
 When I the blood of Abel clear,
 Who still for vengeance loud doth call,
 So it must now turn back on all.
 I tell all you that are like Cain
 The evil fruit have had their time,
 And now I see they're dead-ripe come
 I'll rise the winds and blow them down;
 But as the good fruit do appear
 The wind and weather they can bear,
 Because they are not dead-ripe grown,
 And they will stand against the storm;
 Besides in blossoms some appear,
 I have much fruit to ripen here,

Y y

And

And well I know that it will stand,
 And ev'ry bounds I fix'd for man;
 The evil fruit have had their time,
 To pluck the good fruit that was mine,
 And some they pluck, and some they pull,
 And now I say I'll shake the whole;
 And those that will not boldly stand,
 And answer to thy written hand,
 To say my sentence all is just,
 Like evil fruit shall all be cast.
 For now I'll turn it back on man,
 If they do mock thy written hand,
 The blood of Abel now shall turn,
 And Cain shall perish in his room;
 And all the prophets' blood the same
 I'll bring on those that mock my name;
 As men the furnace did prepare
 For to destroy my children there,
 Just so I'll heat it now for all
 That do despise the heav'nly call,
 And as the lions did appear
 The mockers shall in pieces tear.
 For I will now preserve the good,
 As in the flames they firmly stood,
 And in the lions' den were found
 Preserv'd unhurt, tho' compass'd round
 By hungry lions, wanting prey;
 And now like Daniel all shall be
 That do not fear the wrath of man,
 Like Daniel now they all shall stand,
 For all the days I've now gone through,
 And saw the fruit how all did grow;
 And was my labour then in vain.
 One thousand years to work with man,
 From ev'ry day was mention'd here
 Till the six thousand did appear,
 Then see how near they all are up,
 It was the sixth day I did drop
 To hang upon the cursed tree,
 Then sure that day must shorten'd be
 From the sixth hour to the ninth;
 Great is the myst'ry to mankind.

For as the ninth did then appear
 To change the darkness that was there,
 So shall this cent'ry be for man,
 Their rocky hearts I'll rend in twain,
 And all the graves then now shall burst,
 And raise the names of all the just,
 And range them all before your view,
 And in their days the same you'll do
 That do despise the calling here,
 And on your heads shall all appear
 The blood of all that you have slain,
 They all were murder'd by such men
 Who now appear these things to mock,
 And now on them I'll bring the stroke,
 As down the kettle* then did fall,
 You shall perceive I'll bring on ail;
 But those who do not it despise,
 My blood before them as it lies
 Shall wash away their ev'ry guilt,
 They'll see their names tho' it was spilt,
 Through all the dirt it will appear,
 And then I say I'll wash them clear;
 But those that now do mock the call,
 This caution I shall give to all,
 That as the dirt does now appear
 Your sins before me now are clear,
 For in one Spirit all was done,
 And in their days if you had been
 The prophets you'd have mock'd the same
 No greater Prophet never came
 Since earth's foundation it was plac'd,
 And all yourselves you must disgrace,
 To think that e'er a woman's hand
 Could give such challenge unto man,
 And devils boldly challenge here,
 If from her hand you all appear,

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* Just as I had written, "these things to mock,"
 my meat-kettle, which was on the fire, fell suddenly
 off, and in my stooping to take it up, I threw my
 writings before it, which involved them in smoke,
 ashes, and water; fortunately, however, on getting
 dry, I found no part of them obliterated.

Her wisdom must outshine you all
 If deeply you do weigh her call ;
 And if she does so wisely speak,
 And men like adders mind it not,
 Then men like adders will appear,
 I know their sting, I know their spear,
 But I'll turn back their ev'ry sting,
 And like a husband will begin,
 In love and jealousy appear,
 And on the mockers turn the spear,
 Who mock the virtues of the bride,
 Whom men and devils both have try'd,
 And yet in virtue she doth stand,
 Answer the challenge from her hand.
 Do I not know, do I not see
 The challenge she hath given thee,
 I say, vain man ! for to appear,
 And Satan bold v cha leng'd here,
 And in the end I'll challenge all,
 If on her head the blame doth fall ;
 That is, I mean, if man do blame,
 The serpent I shall put to shame.

As I have shewn you in verse, how the Spirit
 spake in the woman throughout the world, and it
 may appear marvellous in your eyes, I must call
 your attention to the Bible. You say, as in Adam
 died, even so in Christ shall all be made alive ; and
 when the fulness of the time was come, God sent
 his Son, made of a woman. Now, how do you
 prove your Bibles, where you say, that death
 passed on man, came first by the woman ? Then it
 was by the woman all died, and by the woman all are
 to be made alive. You say, by one man's disobe-
 dience many were made sinners, and by one man's
 obedience many were made righteous ; yet you say,
 by the woman's disobedience many were made sin-
 ners, then by the woman's obedience many must be
 made righteous ; if in the woman all died, even so
 ye

ye must be all made alive. Now I shall come to the purpose. Ye cause your bibles to become a mystery, and all is a mystery ; for ye say, all came by the woman, and yet ye say again by the man sin entered into the world. Now I ask, how you prove it ? But this I will prove, that all came from the man at first : He was the first in creation, not made of man, but of God ; and the bone was taken from man to complete his happiness. But Satan found arts to rob man of that happiness, by breaking the bone ; that is, she fell, and broke off all the happiness from man. Now Christ is compared to the second Adam ; then there must come a second Eve, to bring the godhead and manhood to a perfect likeness. For as the bone was taken from man, and made woman in man's likeness ; then Christ, who is the second Adam, must have a bone taken from him also, to fulfill the law of God and the gospel of Christ, that the bone that is given to man as a bone of Christ, cannot be broken. For on the cross the bones of men were broken, but the bone of Christ was not broken ; and he said, I came to do thy will, O God ! It was the will of God to make the woman to be a helpmate for man, and to complete his happiness, and by her it shall be done ; for if Satan had his will at first, I will have mine at last. So all men shall know my word shall not be broken, nor the bone of that man, Christ Jesus ; for now shall mortal put on immortality ; that is, the bone of man, that was formed after the manner of man, as Christ was born after their manner ; though he came from God, yet he came into the world after the manner of men, not after the manner of Adam, but born of a woman after the manner of men ; so now the woman, who came into the world not as Eve did, but after the

manner of woman, even so Christ came after the manner of men. Now, to be clearly understood in this mystery, at his first coming, he came in the form and fashion of a man, but in the power and spirit of God. At his second coming he promises to redeem the fall; then he must come in power, and in spirit, to the woman, and imperfection must put on true perfection; and the bone of Christ, that is the spirit of Christ, must come in the same likeness as the bone of man did; and this must first be completed, before man's redemption can come, or the fall of man be repaired.

So now let learned men dispute
 And prove their bible's clear,
 The bone of man to all is come,
 With ev'ry knowledge here.
 So let your knowledge now appear
 That I pronounced dead,
 But by my bone I'll prove it here
 I am the Living Head.

Here I shall drop this subject for the present; a word to the wise is enough, for the wise to weigh their Bibles deep.

And next I shall come to the Revelation, which is a wonder in heaven and on earth. And here is a wonder of me, and a wonder of men. The distress of my mind causeth the wonder in me, as many mysteries confuseth my mind, but the many truths ought to change my doubts. So I am a wonder to men and angels, and man is a wonder to both, how they can read such writings, and judge them the productions of the devil, from whom nought but blasphemy proceeds. Another wonder is, how any man can judge it from myself, and see the
 bible

bible so plain before him ; these wondrous thoughts must lead them to the Revelation, where the mystery is revealed, the prayers are daily before the throne, crying to be delivered.

While Saints amaze, and Angels gaze
 To see the heads of men,
 They do not see the myst'ry,
 The Revelations plain.
 Such words from hell do Angels tell
 To an enlighten'd race,
 While others judge it from thyself,
 The woman must disgrace
 The learned men, we see it plain
 Gross darkness doth appear ;
 The wonder now to heav'n is come,
 How man so much can err !
 These are the wonders now above
 Enlighten'd Saints to see,
 How strong my Spirit here doth move ;
 Can man so darken'd be,
 Not to discern from whence it came ?
 The wond'rous Angels fly
 To tell that man knows not my name,
 The glorious Trinity,
 Hath now agreed, the serpent's head
 Must fall by that weak hand
 That he so artfully betray'd,
 And man's redemption came.
 This wonders all to see such call,
 And man so long stand out ;
 Had Adam come it first of all,
 Then man might well dispute ;
 But he did not now see your lot,
 Like Adam all go on ;
 He cast on me his destiny,
 Then now to me 'tis come.
 The woman here doth now appear
 That I have gave to men ;
 And now I bid you persevere.
 And judge her written hand,
 And answer then, as he began,
 The woman us beguil'd ;
 Then I'll appear to answer here
 The serpent must be foil'd.

So cast on me your destiny,
 To give the woman here;
 Improve your call, I tell you all
 I'll act like Satan there,
 Who claim'd my word, condemn'd his Lord
 For to bring on the fall,
 For man must die, was his reply,
 And death was past on all.
 Then now 'tis life brings on the strife,
 Behold an infant cry,
 The mother's pain doth all remain
 When it is brought so nigh.
 Ye sons of man could you discern
 The lines that here go deep,
 You'd see what birth must bring you forth,
 And all like children weep,
 That you stood out so full of doubt,
 Refus'd your Maker's call
 From Satan's head too soon betray'd,
 And so brought on your fall.
 But now be wise betimes to rise,
 The fulness now is come,
 That in disguise, before your eyes,
 I'm in the woman's form;
 But like the Jews you hear the news,
 My wounds you open here,
 'Tis all afresh, the scripture saith,
 My Spirit doth appear.

Here I shall end with the Revelation for the present, and come to the Law and the Gospel, to be more plainer understood. I shall come to the brazen serpent, Numbers xxi. 8, 9, "And the Lord said unto Moses, make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live.---And Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived."---Now I shall bring this to St. Matthew's Gospel, c. xxvi. v. 64, &c. "Jesus saith unto him, thou hast said: "Never"

“ Nevertheless I say unto you, hereafter shall ye
 “ see the Son of Man sitting on the right hand of
 “ power, and coming in the clouds of heaven.----
 “ Then the high priest rent his clothes, saying, he
 “ ha h spoken blasphemy ; what further need have
 “ we of witnesses ? behold, now ye have heard his
 “ blasphemy. - --- What think ye ? They answered
 “ and said, he is guilty of death.----Then did they
 “ spit in his face, and buffeted him ; and others
 “ smote him with the palms of their hands.”----
 They also mocked him on the cross, saying, “ he
 “ saved others, himself he cannot save.”

Now I shall answer those passages of the Old and
 New Testament together ; the shadow and the sub-
 stance. The serpent of fire, that I commanded
 Moses to lift up in the wilderness, and which was
 made of brass, was my foreknowledge how my Son
 would be lifted up. They condemned him for blas-
 phemy, for doing his miracles by devils ; and blas-
 pheming the name of the Lord, by saying he was the
 Son of God. So they placed him on the cross, as a
 serpent that had acted in every form as a serpent of
 fire ; for fire is a body of heat, and so they judged
 my Son a body of heat in the form of the devil.
 Brass is considered an emblem of boldness, and for
 boldness they judged him. Now the brazen serpent
 saved all that looked up to him, but himself he
 could not save, because, being in the hands of men,
 they turned him in what form they pleased. Just
 so was my Son : He saved all that looked to him for
 redemption, but himself he could not save. If he
 would destroy the works of the devil, he must cut
 him down in his own likeness ; for to cure the sting
 of sin, he must come, as I have said, in like manner
 with the serpent ; I will bear the blame the mar-

cast on me, and thou shalt bear the blame the woman cast on thee, and then I will cure the sting of sin. So look unto me all ye to the ends of the earth, and be ye saved.

“ Bind up the testimony, seal the law amongst my disciples.” Isaiah, c. viii. v. 16.

“ For unto us a Child is born, unto us a Son is given : and the government shall be upon his shoulder : and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end.” Isaiah, c. ix. v. 6, 7.

“ The Lord will cut off from Israel head and tail, branch and rush, in one day. The ancient and honourable, he is the head ; and the prophet that teacheth lies, he is the tail.” Isaiah, c. ix. v. 14, 15.

“ And they set up over his head this accusation written, *This is Jesus, the King of the Jews.*” Matthew, c. xxvii. v. 37.

“ The testimony of Jesus is the spirit of prophecy.” Revelation, c. xix. v. 10.

Now I will bring these mysteries together. A Child was born unto all men that believed in him ; and on the cross his government was written, the King of the Jews, and they have had no king since this. That was the government that was to be on my shoulders, the destiny that Pilate wrote, whom they called my judge. This was the prophecy that was written on my cross ; and for their unbelief, their honourable men, their wise men, and prophets, were cast out, for they would not have a prophet but such as prophesied lies unto them, so
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all were cut off in one day ; for the wisdom of their wise men is perished, and the understanding of the prudent man is hid, for they do not understand their prophets. They prophesied of my first and second coming, but did not say, one was my first, the other was my second ; so they expected at my coming, to see my government and my kingdom established. Now I will tell them, the meaning of the words, my government being on my cross, was to govern myself, and be brought as a sheep to the slaughter, and as a lamb before the shearer is dumb, so I opened not my mouth. If ye will govern the world, ye must first govern yourselves, and set an example for others to walk by. So I set an example before all men, to bear patiently my destiny, that my adversary may bear his.

I shall drop this subject for the present, as I intend filling my book with different subjects, and shall here insert a letter I sent to a reverend gentleman in June, 1799.

“ Rev. Sir,

“ As I heard you enquired about me at a public parish meeting, I must refer you to a private meeting, and call your attention to the Revelations. Were they made to be fulfilled and understood, or not? as I heard a Minister once say in his pulpit they were designed for eternity to explain, for no man living could ever find them out. Sir, I grant no man, by learning, can ever find them out ; had they been plain, impostors would have risen to fulfil them, and rendered the perfect truth of them more difficult to be discovered, than it is now ; for now the crooked paths are made strait before you.

“ I

“ I shall begin with the wonders John saw in heaven. Are they to be fulfilled in heaven, or on earth? If you say, on earth; I answer, then the wonder of the woman travailing in birth, and crying to be delivered, must take place on earth; and the wonders which were seen in heaven by John, must come on earth to men. If you say nay, they are past already, as some simply dispute of the Virgin Mary and our Saviour; I ask, when was this vision seen, was it before our Saviour was born, or since? Your answer must be, since. Then I ask, if Satan could appear in heaven to Christ to destroy him there, or the Virgin Mary could be travailing with child after Christ ascended into glory and all was finished? Then if you cannot make it good that it is passed, it must be to come. You will then be ready to ask me, who is the Man Child that is to rule all nations with a rod of iron? This I am ready to answer, when an explanation is demanded.

“ Now I will call your attention further. When John saw Michael and the angels fighting against the Dragon, and the Dragon was cast out, was Satan then in heaven? You will be ready to answer, no; Satan was cast out before man was made. Then it must be casting from earth to hell. You may say, why then was it written, he is come down in great wrath, because he knows his time is short? I answer, his casting is first from heaven: though he is not in heaven, yet he is the power of darkness and prince in the air, you may ^{A type of} see him in the moon; though some have simply said it is a man, but the Spirit of revelation or divine inspiration has revealed to me it is the devil: therefore it is said of the wonder of the woman in the Revelation, “ the moon
“ was

"was under her feet, and on her head a crown of "twelve stars." You may then be ready to ask me, who are the twelve stars? Sir, I answer, the twelve chosen men, who strengthen my hands. Therefore the moon will be turned into blood before the great and terrible day of the Lord, but that terrible day is for devils.

"Now I have given you a short account of what is very clearly explained to me, I must call your attention to the twenty-four elders. Do you think it means, Sir, in heaven or on earth? If you judge it in heaven, whom do you judge to be the prophets, apostles, or martyrs? Do not all the host of heaven fall down and worship him? But if it is fulfilled on earth, when was it done? All must be fulfilled on earth, which John saw in heaven. I will tell you who will be the twenty-four elders, when I know who are the twenty four men that will prove these wondrous things. After my hands have been strengthened by twelve men, they will gain other twelve; then they will see what no man ever thought, and what never entered into the heart of man to conceive. When they see the wondrous wisdom of God in creation and preservation, his love to man, his mercy and goodness over all his works, and how he has condescended to lay before men why he has done all things; then will the twenty-four elders cast their crowns before him, saying, Thou art worthy, O Lord, to receive glory, and honour, and power, for thou hast created all things, and for thy pleasure they are and were created: wise is the Lord in all his ways, just and righteous in all his works, will be the language of every heart, and well it may. The Bible ends with the Revelation; and when the Bible is re-

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vealed,

vealed, they will be convinced they have been dead while they were alive, as Adam was pronounced; yet, as we call life, he lived long after, but he was pronounced dead. Just so is every man under the fall: but as in Adam died, even so in Christ shall all be made alive.

“ Now I must call your attention to the 5th chapter of the Revelation, respecting the seven seals. In 1792 I left my writings at Plymtree; and when they were brought to me, they were sealed up with seven seals, undesignedly by me; but whether designedly or promiscuously done, I know not; but they were written within and without, and I was ordered to put them in Mr. T.’s possession, and no man can read them: and what is sealed on earth, is said to me to be sealed in heaven. I am now ordered to write to five different ministers, by sending a letter, sealed up, to each of them.

“ And now I must call you to the 6th chapter of the Revelation; as these five seals are explained to me, but the sixth seal is not explained at present.

“ I must beg you will weigh your letters together, as they are all on different subjects.

“ So now your parish meetings call,
And quit yourselves like men;
The tree of knowledge comes to all,
And the good fruit must come.”

The

The following Letter was sent in the year 1799, to a very dignified Clergyman.

Right Rev. Sir,

Exeter, &c.

I trust, from the amiable, worthy, and good character I hear of your Lordship, you will pardon the liberty I am going to take, in sending you the following lines; the weightiest subject that ever entered the human brain—such an instance has never happened to any human being since earth's foundation was placed before—the most deepest inspired penman, the most learned divine, nor the deepest philosopher that ever wrote, never had such thoughts of divinity or philosophy, as have been revealed to me by the Spirit of Revelation; and what Spirit that is, must be judged by men.—Will your Lordship be astonished, when I tell your Lordship, in 1792 I was foretold all was coming on the earth? Perfect as I was foretold, all has happened in every nation; but the end is not yet.—When the truth of my writings began to come, I was encouraged strong in faith, that has been impossible for man to destroy, although their arguments have often shaken my faith, by telling me it came from the devil, but the answers given me to their words, and the wondrous manner in which the Bible is explained, truly convinced me their judgment was wrong; and as throwing oil into the fire makes the flames burn the greater, the very way men went to chill my faith, confirms the truth of the Bible and the truth of my writings, as being foretold how every man I was ordered to write to would act. And who can tell the heart and thoughts of man, but God alone?

Now, my Lord, will you be astonished when I tell you, the end of all things is at hand, and the powers of darkness must be destroyed from the face of the earth, by that weak hand that he first destroyed? Here your Lordship may be lost in wonder, how Satan shall fall by a woman's hand. Mysterious as it may appear, yet very clear it is explained to me, by my perfect obedience to the commands of the Lord; who made the same promise to me as Herod did to the damsel; and I was ordered to ask in writing—and my petition and request was, If I had found favour in the sight of the Lord, that Satan might be cut off from the face of the earth as John the Baptist was. I was answered, the Lord will grant my petition, and give me my request; and I should seal it up with three seals, and carry it with me to the altar when I received the sacrament—I did; and was then answered, what I have spoke by my Spirit, sealed with my seal, I will now seal with my blood.—But it is said to me,

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It is man must raise thy hand
 And tell thee to grow wise,
 Like Herod's damsel to go on,
 Then all shall gain the prize.
 When men begin, as she did then,
 And like Herodias burn,
 To wound the foe, as she did do,
 I will like Herod come.

The man strengthened the woman's hand by the fall, and he must strengthen her hand to bring it back. What God designed at first, he will accomplish at last. It is not all the powers of hell can frustrate the designs nor purposes of the Most High. The Lord made the woman to complete the happiness of man, and by her it must be done. For as the sun riseth in the horizon, and shineth over the face of the earth, and then setteth in darkness, and riseth again in the same place; and dust returns to dust; and wave returns to wave, with ebbing and flowing; yet all centre in the same place—so must man centre at last, as God placed him at first, in perfect happiness, and by the woman must be completed. Christ died for man's atonement, and rose again for our justification. Therefore now give ear, O heavens! and be astonished, O earth! the Lord hath a controversy with his people, and the saints must judge the earth. That day of judgment must take place, when my writings are proved; such writings as never were before since earth's foundation stood.

Will your Lordship marvel if I tell you, it is a sign to me, why the Lord hath done all things? I have written to the Rev. ———, the Rev. ———, and the Rev. ———; but I am told, the Lord will never permit my writings to be proved, till I had written to you. If your Lordship will give me liberty, I will wait on you, to tell what grounds I have for this faith.

From your dutiful and humble Servant,

JOANNA SOUTHCOTT.

Sold at Mr. Symons's, Gandy's-lane, Exeter; and at Mr. G. Riebau's, No. 2, Blandford-street, Manchester-square, London—Price NINE-PENCE.

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 JAN. 2, 1802.



A CONTINUATION OF
P R O P H E C I E S,

BY JOANNA SOUTHCOTT,

From the YEAR 1792, to the present Time.

MARCH, 1802.

I SHALL insert in this book Copies of Letters, which were sent to me by a worthy Gentleman, now deceased; but though he is dead, his letters still speak. I shall however preface such my design by observing, that as men have warmly reproved my writings, and said, prophecies had ceased ever since our Saviour was on the earth, I must intreat the learned world to answer the following quotations from the Bible.

How the knowledge of the Lord can cover the earth, as the waters cover the great deep? How they shall all know the Lord, from the greatest to the least? How they are to follow on to know the Lord? for it is written, then shall ye know the Lord, if ye follow on to know him, for the kingdom of heaven is within you. Let your eye be single, and your whole body shall be full of light. Commune with God in your heart, and he will commune with you. The Lord saith, I am the same yesterday,

A day,

Exeter: Printed by G. Floyde, High-Street.

day, to-day, and for ever : in me there is no variableness, nor the shadow of turning : but man sought out many inventions. The Lord spake by dreams and visions of the night, and the angels of the Lord are ministering spirits, to administer to the heirs of salvation. The Spirit of the Lord is with them that fear him, and he reveals his secrets to them that believe in his name. The Prophet saith, surely the Lord God will do nothing, but he will reveal his secrets to his servants, the prophets. Our dear Redeemer said, he came not to destroy the law of God or the prophets, but to fulfil them ; this generation should not pass away till all was fulfilled : this was near 1802 years ago. Let the learned world explain what he meant ; for the Old Testament is not fulfilled, that he called his sons from afar, and his daughters from the end of the earth. Is Jerusalem new-built ? Hath the Lord established the covenant that he made with Abraham, Isaac, and Jacob ? Is the throne of David established ? Is righteousness and truth met together, doth love and peace kiss each other ? Doth every man speak the truth by his neighbour ? Doth righteousness run down our streets as a flood, and the fear of the Lord as a mighty stream ; or men flock unto Jesus as doves to the windows, crying out like the jailer, what shall we do to be saved, to inherit the crown which is set before us ? Is there any crown set before them, that they are so seeking after ? Do not men drink in iniquity, as the ox drinketh water ? Is not every man's hand against his neighbour ? Are not the Apostle's words verified, who hath asked counsel of the Lord, or who hath ascended on high ? for since the prophets fell asleep, all things remained as they were. Do not men try to quench the Spirit, and despise prophecies ?

cies? Do they not do despite to the Spirit of God, and say they want not the knowledge of the Most High? Do they not crucify the Lord afresh, and put him again to an open shame? Are not men the same at his second coming as they were at his first? Are not his words verified at his second coming, ye shall scarce find faith on the earth? yet men have faith to believe their Bibles as they have placed them, but faith to believe the manner of Christ's second coming is scarce to be found on the earth. And this is what our Saviour meant, when he said, but they that fear the Lord speak often one to another; and the Lord hearkened, and heard, and a book of remembrance is written, and they shall be mine, saith the Lord, in the day I make up my jewels: and I will spare them, saith the Lord, as a man spareth his own son that serveth him: for to that man will I look that is of a meek and contrite spirit, and trembleth at my word; for he that honoreth me, I will honor, and he that despiseth me, shall be lightly esteemed: he that seeketh me, shall find me, and he that ordereth his conversation aright, in him will I dwell and take up my abode with him, and he shall sup with me, and I with him: my delight shall be with the sons of men; for I am the good Shepherd, and my sheep know my voice, and they follow me wheresoever I go, and I go to prepare a place for them, that where I am, there they may be also.

These texts of scripture let the learned world answer, or I shall do it for them. But I shall postpone the subject for the present, and proceed to insert copies of some letters received by me from that highly esteemed and very worthy character, B. Bruce, esq.

LETTER

LETTER I.

Basil Bruce, Esq. to Joanna Southcott.

MY dearly beloved sister in the Lord and Saviour Jesus Christ ! for such you are in the strongest sense of the word, and which I shall be ever proud to call you, while one spark of his blessed Spirit is graciously vouchsafed to fill my soul, in thirsting after righteousness ; for his divine Spirit, wherever it dwells, must find out its *kindred Spirit*, which *you possess in a very high degree* ; and that the very God of Love may unceasingly shower down his choicest blessings on you, for your obedience and great exertions in the noble work he has allotted you, is the earnest prayer of my heart !

My friend *Torin* having put this letter into my hand to forward under cover to Mr. Taylor, for which purpose I have got a frank, I felt that I could not employ the few spare minutes I have just now, better, than in executing the desire of my heart, to testify to you my admiration of the heavenly work in which you are engaged ; and to convince you, that the *presumption with which you wrongfully accused me* in your letter to my father, viz. “that I thought “he wrote too humbly for a gentleman,” &c. I say, to convince you that *my heart is incapable of such presumption*, I need only tell you, that ever since 1795 I have been led by the *Spirit of the Lord* to know, that his time was at hand to execute the long-predicted *judgments on an apostate world*, out of which he would preserve a people to serve and obey him in purity of spirit and holiness of living ;

ing; and that in 1798 I was urged by the same Spirit to quit an office, which I had held 14 years under government with credit and approbation, from a conscientious desire to fulfil the express command of Christ against *swearing Oaths*. And I immediately published an *Exhortation* to the world against the rapidly increasing *Sin of swearing Oaths*, and testifying my firm belief in the *Divine Mission of Richard Brothers*. I have also further to say, that I received your two first books with rapture, before my father had seen them; for I put them into his hand with that assurance, as he can testify. Now, believe me, I do not mention these things out of pride and vanity (for I know of mine *own* self I can do nothing, and that every good gift cometh from the Lord), but only to justify myself in your eyes, and to convince you how incapable I am of imagining any thing prejudicial to you. For after bearing up against the buffetings of the world, and the ridicule and persecution of my former friends and relations; after sacrificing every worldly consideration, for the *testimony of Jesus*, God forbid I should turn back, and lose the promised reward! Nor do I mean to detract from the merit of my worthy father when I add, that for 5 years (that is, from 1795 to 1800) I experienced a warm opposer even *in him*; for the Lord can reveal himself to *whom he pleases, how he pleases, and when he pleases*, and it is our duty to receive the heavenly Visitor with humility and thanksgiving in the way in which it pleaseth him to send it. Another time I will take the liberty to send you an account of a remarkable vision with which I was favored 4th March, 1795.

I observe, by your last letter to my father, you
B
received

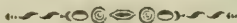
received the guinea which *my wife* (not my father) sent by young Mr. Taylor, as a trifling testimony of her christian love for you. And it gives me inexpressible pleasure to tell you (mind I do it as *a duty*, and *in humility, not in pride*), that the Lord has blessed my endeavours to make you a present of a little purse, with success, and in the course of next week I hope to be able to send you a token of our love and affection. I wish it was ten times the sum; but for these 5 years I have felt it my duty, as a christian, to relieve the distressed servants of the Lord whenever they fell in my way, which has greatly lessened my means and power to fulfil in this respect the desire of my heart; "but such as I have, I freely give unto thee;" and may the God of Love and Peace be with you, now and henceforth for ever, is the wish of, my dear Sister,

Your's most affectionately,

No. 77, Jermyn-Str. St. Jas. }
22 Aug. 1801. }

BASIL BRUCE.

P.S. It gave me great pleasure to hear my very worthy friend, the Rev. Mr. Foley, had written to you. I expect him in town every day, when you will be the frequent subject of our conversation.



LETTER II.

Basil Bruce, Esq. to Joanna Southcott.

London, 31 Aug. 1801.

My dear Sister in the Lord!

AS it is impossible for me to give you an adequate idea of the grateful feelings with which my soul was overwhelmed at the perusal of your
very

very kind letter; I shall only say, that when the Lord permits, and you have time, you cannot confer a greater favor on me and my dear wife than by writing. I am truly sorry it is not in my power to write you a proper answer just now, as the whole of this day has been fully occupied in a variety of business previous to leaving town at 5 o'clock tomorrow morning for Lincolnshire, where I expect to meet my father, who was this day to set off from his living in Wiltshire across the country to Market-Deeping, where he has a married daughter residing; and I could not delay another post to beg your acceptance of the inclosed, as another instance of the Lord's favor to you, *his faithful servant*, as well as to those he has deemed worthy instruments to further his glorious work in you, and by you. In order to make the conveyance quite safe, I paid £14 into my bankers' hands, and got a post-bill from them, payable to Mr. Taylor, as being more in the way of negotiating such notes, and have requested him to pay you the amount.

In order to acquaint you with particulars I must tell you, the day after I received your letters I went to my worthy and spiritual friend, Mr. Sharp, who lives at No. 50, Titchfield-Street, Mary-le-bone, well-knowing his ability and inclination to send you a token of christian love. After reading your letters with great *inward pleasure*, he presented me with *seven guineas*, saying, he had long had it on his mind to beg your acceptance of a trifle. I cannot express to you how my soul leaped with joy, and pouring out of gratitude to the Lord on the occasion. I hope you will write a few lines when you can. Two guineas are from my sister Beecraft and her husband at Deeping, where I am going on a visit;
the

the rest of the money is from myself and wife, except a guinea my father desired me to send from him whenever I was able to make a sum worth sending. I perceive you still labour under a mistake, with respect to my having said something about my father's writing with too much humility & familiarity to you; for I call God to witness, that no such ideas ever entered my head, nor any such words ever escaped my lips. All I said to my father on his giving me one of his letters to you to read, was, that I thought he occupied too much of his letter in relating trifling domestic anecdotes, which could not be very interesting to you, who was occupied with the great work of the Lord. However, if that circumstance was the occasion of your relating the wonderful history of your life, I am satisfied it was all ordered for the best, and I praise God for it. When you favor me with another letter, pray explain farther the mystery of the Father and the Son coming one after the other, as all the *shadows* come to you *from the substance*; because in your book you say, the shadows come first, or one year, and the substance the next. Please to direct your letters for me and my father, as usual, to Jermyn-Street, and my wife will forward them.

Mrs. Bruce, and my friend Mr. Bryan, who is here, and is a highly favored character in spiritual things, unite in christian love, &c. with,

My dear friend,

Your's ever sincerely in the love of the truth,

BASIL BRUCE.

✍ My readers will particularly notice, that the contents of the two foregoing letters were communicated

nicated to me in July, nearly a month before they were written, when it was foretold me, that the Lord would raise up for me friends in London, who would readily grant me any assistance in the prosecution of his work.

In the book of printed letters you will see the promise was made, that the Lord would send a blessing for their sakes, and stop the rain in the time of harvest : the truth of both followed, as you find by the letters and harvest ; though at the beginning of the harvest, it is well known, the crops were likely to be spoiled by rain, and judged so by most, as it rained both old and new St. Swithin's day, which have always been remarked to bring a long continued rain : yet all these scenes changed on a sudden ; the rain ceased as promised, and brought in a plentiful harvest. This I know the ignorant part of mankind will laugh at, and say, will the Lord send a blessing or a curse, as her words are believed or disbelieved ? But you know I have told you, they are not my words, but the words of the Lord. But come now to your Bible. Did not the Lord, in every age of the world, send a blessing or a curse, as the Prophets were believed or disbelieved ? Witness Nineveh, Sodom, or Gomorrah, and trace all your Bibles back, do not you say, the eye of the Lord is every where present ? Then was his eye not present in 1798, when I wrote a letter from Bristol on Aug. 23 of that year, stating, that if my writings were mocked, and men refused to search out the truth, the anger of the Lord would be kindled, and the following harvest would be hurt by sun or rain ? If men despised the words of the Lord, and brought a burthen on me, so the Lord would bring a burthen on the land in the succeeding

ceeding year. Now I must give my readers to understand, that in the following year my writings were despised and mocked before the harvest, and my letters turned back with contempt to me again, which caused a heavy burthen on my mind and heart, and tears like a fountain flowed from my eyes. I was answered; as men increase thy sorrows, I will increase theirs; and as thy letters were turned back with contempt, so shall their prayers for the harvest; and so it followed. Prayers were every Sunday offered up in all places of worship, that the Lord would stay his heavy hand to stop the rain in 1799; but they were treated like my letter, and turned back with anger unanswered, and not granted, till the harvest was hurt by the rain, and brought in a scarcity. Now my readers must understand, some of my letters were burnt in contempt. Then I was answered; the Lord will in his anger burn up the land in the following year, and it proved so; as it was said they had done despite to the Spirit of God, and had kindled the anger of the Lord to a flame, which should burn upon the land. Now the following year, 1800, many fields of barley were so much burnt, that they brought forth no grain, which produced a much greater scarcity and dearth than the former; and had other nations met with the like affliction, so as to have prevented their sending us a supply, we should have wanted bread before the harvest.

I was then ordered to get my writings printed, and if there were found just men and ministers to search out the truth of them, I was promised the harvest in 1801 should produce great plenty (see page 18 of my first book). So ministers did begin to search out the truths of my writings as soon as they

they were made public; the harvest was abundant, as promised; and the heavy load of the land began to lessen, as the ministers and other good men had lessened mine. Now if any man, endowed with sense and reason, believes the sacred truths of the Bible, that the eye of the Lord is every where present, round our beds and round our paths, and all our words and ways are open before him, then all these things were open to his view. The Lord knew I had written, he would deal with men as men dealt with me. But can you believe the Lord would verify these words, if the Lord had not spoken them himself? Certainly no. I must first believe there is no knowledge in the Most High, before I can believe these truths would have followed had they not been spoken by the Most High: He that spoke them, had power to fulfil them as he hath done; and I believe it to be from that Supreme Power alone, who governs the world, persuaded that no other power can make the sun and rain obey him.

Now I shall proceed to give the answer of the Spirit to what is here written.

Now thou hast ended I'll begin.
 Awake, ye simple son of men!
 And from the dead of sin arise,
 And then I'll open both your eyes.
 Can you suppose a woman's hand
 Could in such order ever stand,
 In perfect truth and a straight line,
 Unless the writings all were mine?
 No—Man I'll prove you're totally dead,
 Pluck'd from the root, as then I said,
 Because yourselves you pluck'd from me,
 For good and evil on the tree

That

'That was of knowledge there was plac'd—
 I'll answer now the fallen race.
 The angels that I cast from heav'n
 Had knowledge to them surely giv'n,
 Which they pronounced to be good,
 And so the tree of knowledge stood :
 The under branches I plac'd there
 To shew, if he did man ensnare,
 That to his knowledge man would come—
 The good I now shall shew to man,
 Is like the grains of wheat that die
 And in the earth conceal'd do lie,
 And do appear first like a blade,
 And afterwards each ear is seed,
 First for to shoot, and to appear,
 And then the blossom you see clear,
 Before it comes to perfect corn,
 To bring the increase unto man.
 So here the parable is plain—
 You know my wheat I called man ;
 That first I told him he should die,
 And can you prove I then did lie ?
 For nothing but the blades appear
 In ev'ry age—I now see clear
 There's nothing but the blade in man,
 His wisdom, like the wheat, is gone
 Dead in the bowels of the earth,
 So perfectly the Scripture saith ;
 And when the blades of wheat appear,
 The husbandman may ask you there
 What seed he in the field did sow ?
 Thousands will say, they do not know,
 Before by them the ear is seen—
 And now to reason I'll begin,
 And like the husbandman appear—
 My seed is sown I tell ye here ;
 And as the blades of wheat ye see,
 The husbandman now asks of ye
 What seed is sown amongst the ground ?
 My word's the wheat—the blade is found
 Among the nations now to spring,
 And here's the myst'ry of the thing :—
 Let any husbandman appear,
 He'd tell the sowers wheat was there ;
 While those who did not understand,
 A different grain they might command,

And

And say 'twas barley, oats, or rye ;
 And perfect so my word does lay—
 Until my harvest does appear
 Thousands know not what grain is here,
 But ev'ry husbandman can see,
 Before the time, what grains they be—
 So let a husbandman appear,
 (Whom with myself I do compare)
 Then by the blade he'll surely know
 The wheat is sown, the blades do grow
 So different from another blade,
 The husbandman is not mislead.
 So now, my friends, I've shewn you here
 How with myself I you compare,
 Who can be judges of the word,
 And say the writings came from God ;
 But you that cannot see it clear,
 Confess no husbandmen ye are,
 That are acquainted with my ways,
 And so the blade deceives your eyes ;
 In ev'ry age this has been done,
 My words were like the seeds were sown,
 And when the blades to man appear,
 None but the husbandmen saw clear
 That e'er the seed could be my word,
 Nor judg'd the husbandman the Lord,
 Unless their spirit join'd with me,
 Then husbandman alike must be.
 So here the parable is plain ;
 I've answer'd now the sons of men,
 And if the word you do not know,
 Give to my husbandmen their due,
 That the true judges they must be
 Who join in husbandry with me ;
 And you as well may give it up
 As you would do the sower's crop ;
 For when the harvest does appear,
 You must confess the sower there
 Was the true judge what he did sow,
 And you'd no wisdom for to know
 What seed was bury'd in the earth—
 Now mark the Spirit what it saith ;
 For deep's the parable for man,
 For none can judge thy written hand
 Who have no knowledge of my ways,
 Nor know the wheat I mean to raise

Unto the blossom of the ear,
 And fast my harvest shall appear—
 For man is like the blade of wheat,
 And from the earth I first rose it,
 And then I said that man should die,
 And so your corn does always lie
 Bury'd in the earth below,
 And perfect so the man does grow.
 Man with the blade I shall compare—
 A myst'ry deep I now will clear.
 When him I had pronounced dead,
 How could I deem him but a blade
 Before the ear began to shoot?
 And here's man in his perfect state:
 For by the forming of the ear,
 The blossom does in man appear,
 And some do kern to perfect wheat,
 And so does man, without deceit,
 Come perfect as the wheat does grow,
 And some are deaf, you all do know;
 And perfect so are many men,
 The rust and canker in the grain
 Doth perfect so in man appear;
 But now the harvest I shall clear—
 If knowledge to the woman come,
 To give that knowledge unto man,
 To bring the knowledge of the first,
 Then from her must the knowledge burst,
 Or men and devils they may boast
 Their Maker's wisdom it was lost,
 When first the woman he did form
 To be a helpmate unto man,
 To bring him into misery—
 And now, ye blind, begin to see,
 If she don't help him out again,
 Your Maker's wisdom's all in vain,
 To make her to complete your bliss,
 Then paradise you all must miss—
 I ask, how man I can redeem,
 By any promise made to him,
 Wherein the woman did not stand
 To share the promise made with man?
 For if the man was made at first,
 I told you he must be the last;
 And if the woman was the last,
 I told you she must be the first.

When

When I the myst'ries all do clear,
 And my first word perform'd them here,
 That ev'ry thing I said was good,
 Too high for man my knowledge stood,
 For he to pluck against my will,
 And Satan hail his folly feel,
 As he so soon reveal'd the whole,
 To bring destruction then on all.
 Then here the foot's bolt it was shot,
 And so he digg'd the fatal pit,
 And laid the net therein to fall—
 Then now be wise, I tell you all
 The woman's promise for to claim,
 Then man you know I must redeem;
 For when the woman is made free,
 Then perfect heirs you all must be,
 Or how could she bring on your fall?
 Dead to all knowledge ye are all,
 Or soon you'd see the myst'ry clear—
 Our Maker never judg'd her here
 A thing inferior so to man,
 If he the world for her condemn'd,
 Whom he said should complete man's bliss,
 But then the promises did miss,
 As Satan robb'd man of his store;
 But is your Maker grown so poor
 That he cannot repay that loss,
 Enrich his children as at first,
 And cancel all before his bar,
 And cast the thief that robb'd them there?
 But how shall I bestow my store,
 Seeing the thief stands at the door
 Ready to steal the whole away?—
 Mark well the words that now I say.
 When I my people do redeem
 From ev'ry pow'r of hell and sin,
 Your houses I shall build anew,
 And palaces bring to your view;
 For golden mines I have in store,
 The foaming seas shall send on shore
 Millions of treasure hid therein,
 And mines of di'monds shall be seen,
 Of pearls, and ev'ry precious stone,
 I've mines conceal'd from men unknown,
 I've gold of ophir, that shall come
 To build Jerusalem up again,

And

And those that are the first redeem'd
 May say, these promises we claim;
 It is conceal'd from ev'ry eye
 What a new earth you'll find is nigh,
 When I begin to shew my store,
 And make the barren mountains here
 Become to man a fruitful field,
 And all the forests too shall yield
 A pleasant pasture then for man,
 The furious beasts shall all be tame,
 And ev'ry house I'll build anew,
 And bring the myst'ries to your view,
 When paradise you do regain,
 A paradise must be for men,
 Or how my kingdom can it be?
 Now let the blind begin to see
 What heathen nations do possess,
 While Satan's kingdom I call this;
 For well you know I told you here,
 Satan will as a God appear
 Over the world, to blind your eyes;
 And now my little flock grow wise,
 For I shall claim the earth my own,
 The heathen nations shall dethrone.
 You'll find your war is not begun,
 I told you when you thought 'twould end,
 Sadly mistaken all would be,
 'Twas not begun, you all would see—
 And so you'll find tis not begun,
 You little think what's hast'ning on
 To bring it to an east-in war,
 And all shall know the end is near,
 As they a heathen nation be,
 The promis'd land possess, you see—
 When I cut off the perfect heirs,
 As Satan's arts did man ensnare,
 I gave their nation to such men
 As in spirit acted like them;
 For Satan's kingdom then did fight,
 (Bring ev'ry myst'ry to your sight)

And

And he did ev'ry battle gain,
 Myself and brethren then were slain ;
 For my disciples dy'd for me,
 And Satan got the victory,
 And so his servants I plac'd there,
 He got his vict'ry then by war,
 And so I let the tyrant reign—
 But now the myst'ry I'll explain:
 When I cut off the perfect heirs,
 Nothing but bondmen then appear,
 And bondwomen they surely be ;
 But now the heirs I mean to free,
 And all these bondmen I'll cast out,
 And the true heirs have nought to doubt,
 For I'll cut off the bastard race,
 And in their stead the true heirs place
 For to possess that very land,
 And now, my friends, you may demand
 To stand like princes in the fight—
 And now I'll bring the truth to light ;
 So let my gospel now appear—
 You know my vineyard once was there,
 And all my servants they did kill,
 And so the heir his blood did spill,
 And all the vineyard claim'd their own,
 As in my gospel it is shewn ;
 But then I told you what I'd do,
 Bring ev'ry myst'ry to your view,
 When I the vineyard come to claim,
 I said these men must all be slain.
 So now's the time I'll slay them all ;
 The vineyard's mine, the Lord doth call,
 Who will these husbandmen destroy,
 For the true heirs shall now enjoy
 Every vineyard that is mine,
 And the true heirs with me I'll join.
 And now I'll tell you that each heir
 Is him who does in faith appear,
 Believes my gospel I'll fulfil,
 And all these husbandmen will kill,
 Who've no right longer to possess,
 When I bring in my gospel peace,

For then the rebel he must fall,
 And so his servants they must all.
 So now you'll find the time's at hand
 When I my vineyard shall demand,
 And all my bible will fulfil—
 Then now, ye learned, try your skill,
 And let Jehosaphat appear,
 You all will find the valley near,
 And I shall come to plead with all—
 So, men, together ye I call
 To judge your bible and my word,
 And then aright you'll use the sword,
 Or else your bow you'll draw in vain,
 And by the enemy be slain ;
 But if you let the Lord direct,
 In ev'ry battle I'll protect ;
 For I'm the Lord does it declare,
 Obey my word you've nought to fear,
 But if you run against my word,
 You all will find that I'm the Lord :
 For now's the time that Satan's host
 Must fall like Pharaoh's, near the coast ;
 That is, to perish in the deep—
 Rejoice, my friends, your foes must weep,
 As Satan's vict'ries are all past,
 I'll gain the vict'ries at the last.
 And now a myst'ry I'll explain
 Unto the learned sons of men,
 And bring them to the prophet's word,
 And let them know with one accord
 Joshua the high priest was seen
 With Satan, ready to condemn ;
 As he with Joshua did appear,
 The Lord rebuk'd the tempter there.
 But now the myst'ry I'll explain—
 Jerusalem was then unclean,
 And so unclean proceeded on,
 And filthy garments so become,
 And all are filthy garments there—
 But now the myst'ries I shall clear—
 Out of the fire now shall come,
 And pluck from those that are unclean ;
 For change of garments all shall see,
 A change of people now shall be.

I shall defer the continuation of this subject for
 awhile, and insert the vision of Mr. B. Bruce.

Mr. B. BRUCE was favored with the following Vision of the night, between the 3d and 4th of March, 1795.

After offering up my earnest prayer and thanksgiving to God for all his mercies and dispensations to his humble creatures here upon earth, and particularly for the inestimable blessings bestowed on me, in placing before my eyes, in such strong colours, the total dependance of man on his Creator's wisdom and goodness ; I began to make my supplications to God, that he would vouchsafe to enlighten my understanding and open my *spiritual sight*, so as to enable me to discover clearly and unequivocally the truth or falshood of Mr. Brothers's pretensions and mission, when I suddenly found myself removed from the room I was then in to the garret, where I continued to pray and pour out my soul to my blessed Lord and Saviour, and he was graciously pleased to hear my prayer ; for I thought (and the impression is indelibly stamped on my heart) an Angel approached me in the human shape, with a dignity and grace that instantly infused a degree of ecstasy and confidence through my whole frame far beyond the power of language to express or describe ; I felt as it were transported from misery to felicity, from earth to heaven ! The Angel assured me, in terms the most distinct and forcible, "*that the wickedness, presumption, and apostacy of mankind, had reached the highest heavens, and that the long-suspended wrath of God was now pouring forth on the earth, which alone would bring its inhabitants to a sense of their own depravity, as well as their duty to and*"
"dependence

“ dependance on an offended tho’ merciful Creator !
“ and that these judgments would be made manifest
“ thro’ Mr. Brothers, as those upon Egypt were by
“ Moses.” The Angel then vanished from my sight, and which was immediately followed by a sharp angry voice, distinctly uttered from the clouds, *“ My power and vengeance shall be made*
“ manifest and severely felt by this obdurate people !” I then thought I left the garret and went out into the street (though it was in the night), and found several people in motion, particularly a gentleman of my acquaintance, *a violent opposer of Mr. Brothers*, who had also heard the voice, and was very much alarmed. Whilst I was speaking to him about so dreadful a denunciation and the threatening appearance of the clouds, the wind increased to such a degree as to shake the house we were then in (for during the conversation we had entered his house) so violently, that I did not think or feel myself safe, and immediately returned home, where I found *my wife praying in the parlour*, in which I joined her, and soon afterwards the same Angel appeared to us both, assuring us that *“ the Almighty would pre-*
“ sently pass through the streets of London in a vio-
“ lent whirlwind and storm !” and then left us. I then thought the firmament was remarkably clear and serene, in order to make the approach of the Almighty more manifest. Whilst we were waiting in great anxiety and awe, I cast my eyes to the earth (for we had been looking some time very steadfastly towards heaven), when I found myself by the edge of a beautiful piece of water, in which two boys were bathing, and who seemed to be in danger of drowning, altho’ they succeeded in getting safe to the shore. At this moment I found myself *naked*, and awoke very much agitated, tho’ pleased, with my dream.

B. BRUCE.

LETTER

LETTER III.

Basil Bruce, Esq. to Joanna Southcott.

London, 20th Oct. 1801.

My dearly beloved Sister in the Lord,

On my return to town the other day, my eyes were unexpectedly feasted and my heart rejoiced with your very kind and wondrous letters to my dear wife, my father, and myself; but to attempt to describe the emotions of my soul, or the feelings of a heart fraught with the love of God, would be in vain; suffice it therefore to say, they were truly heavenly, and consequently in perfect unison with your divine writings. But when I think of the great mercy and loving kindness of the Lord, in deigning to choose me an instrument in his hand to forward the great work to which you are called, and to sit in judgment too, I am overwhelmed in tears, and lost in wonder! I know my own unworthiness and total inability, and that I am not fit to be called his servant. I stand self-condemned, and am frequently lost in wonder how the Lord should bestow any blessings on such an evil corrupt worm as I am! but then the transporting thought rushes in and assures me there is *one, even Christ Jesus our Lord*, who took our nature upon him, and fulfilled the *law and all righteousness*, that in the end it might be *imputed to us*, and that old serpent the devil receive the just reward of his transgression. For so far does the astonishing mercy and love of God surpass the utmost stretch of human capacity to conceive, that he assures man by the mouth of his prophet (Isaiah, c. i. v. 18) “Though
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“ your sins be as scarlet, they shall be as white
 “ as snow ; though they be red like crimson, they
 “ shall be as wool ; if ye be willing and obedient,”
 &c. And again (c. lv. v. 7), “ Let the wicked for-
 “ sake his way, and the unrighteous man his
 “ thoughts : and let him return unto the Lord, and
 “ he will have mercy upon him ; and to our God,
 “ for he will abundantly pardon.” “ Come unto me
 “ all ye that labour and are heavy laden, and I will
 “ give you rest,” saith our blessed Saviour himself.
 On these and such like assurances rest all my hope
 and confidence : and therefore, however sensible I
 may be of my own unworthiness and incompetency,
 I joyfully accept the arduous station to which it has
 pleased God to call me ; prostrating myself before
 the throne of grace, imploring with all humility his
 Spirit to direct my trembling steps and guide my
 weak judgment ! O that I may be wise and have my
 lamp trimmed ! for I know that the midnight-hour
 approaches when there will be a sudden cry, “ behold
 the Bridegroom cometh, go ye out to meet him.”
 I hope, however, I have not altogether been like the
 unprofitable servant who hid his talent in the earth,
 but trust in confidence in the love of God to clothe
 me in a wedding garment that I may go up rejoic-
 ing to the marriage feast ! Not to occupy too much
 of your precious time in giving vent to the effusions
 of my soul, you will see by what I have already said,
 that I am ready to sit in judgment against myself and
 all mankind, to free the woman, and pray God
 to cast all on Satan, that arch-enemy of the human
 race. I have constantly prayed for the coming of
 Christ’s peaceable kingdom ; and for these last six
 years have fully believed, through the inspired
 writings of Richard Brothers (as you would see by
 my printed testimony, sent you by my wife), that I
 should

should live to see the glory burst on an astonished and benighted world : and it has been no small comfort to me, under all the buffetings and persecutions of the *worldly-wise*, to be blessed with a wife, whose sentiments and faith are in perfect unity with my own, so that within the small circle of my own family I may say we have a foretaste of the promised regeneration, or heaven upon earth, which we hope to see established over the whole world : six amiable and well-disposed children is the fruit of our happy union. But to return to your letters. I cannot sufficiently express to you my grateful feelings for your very kind letter of the 2d Sept. to think the Lord should have influenced me to fulfil your dream of 1795, and since, in assisting you at the very time you needed it. Six weeks before it happened I had a strong desire to send you a small token of my love towards you. I told my father my intention before he went into the country, I wrote to my sister Beecraft, and spoke to some other friends on the same subject, in order that it might be the more worth your acceptance ; but it is evident God had his own time to do it in, as I could not carry the desire of my heart into execution a day sooner than I did ; and I am quite satisfied that his time is the best, as he best knows how and when to fulfil his own word. I am also well persuaded my journey to the country was well ordered, as whilst I was endeavouring to forward the work of the Lord there, my wife had a great work to perform totally unknown to me, but for which I love her, if possible, more than ever, and am truly thankful to God for deeming her worthy of so great an honor. The first I knew of it was by your wonderful and love-inspiring letter to her on the occasion, which she sent for my perusal, and in the reading of
which

which aloud in the presence of my father, sister, and brother, I was frequently interrupted by the tears of joy gushing from my astonished eyes ; indeed we were all in tears on the happy and ever-memorable occasion ! but it is utterly impossible to describe a hundredth part of what I then felt, and do now feel. Gratitude, love, and holy joy, and all these celestial sensations, were equally excited by your divine letters of the 8th, 10th, and 11th Oct. as well as those to Messrs. Webster and Sharp, copies of which I have had, but I must wait to see Mr. Foley's till his return from Suffolk, where he has been gone near a fortnight.

You may be sure we are fully satisfied with the prolongation of your father's life, which is not only more convincing than would have been his death at the appointed time, but which could not be otherwise to fulfil the scriptures : and here I cannot forbear to exclaim with St. Paul, " O the depth of the " riches both of the wisdom and knowledge of God ! " how unsearchable are his judgments, and his ways " past finding out." As to your giving way to sorrow and anxiety I am not surprised at, for whatever portion of his Divine Spirit it may please the Lord to give us, the time is not yet come to be placed beyond the reach of *human feelings* ; for till we are divested of human nature, we must be more or less subject to those feelings : and if it were not so, how could Mr. Brothers's words be true, where he says in his last publication, that "*This is the hour of " trial : it is the hour that tries the faith of every " living soul on earth !*" It was truly said of our Lord himself, that " He was a man of sorrows and acquainted with griefs." And the divine Psalmist says, cxixth & 71 v. " It is good for me that I have
been

been afflicted, that I might learn thy statutes." And in the cxith psalm & 12th v. "I know the Lord will maintain the cause of the afflicted." The Lord also says by Zephaniah (c. iii. v. 18), "I will gather them that are sorrowful," &c. This in my opinion is so necessary and wholesome to keep us humble, that I am convinced God frequently permits us to be instruments of trials to each other, and certainly allows great bodily afflictions to overtake the very best of his servants. Observe, I do not mean to apply this last observation to you, as I never met with a person possessing so completely humble and christian a spirit in my life. But how can it be otherwise, while you are led so powerfully by the Lord to will and to do of his good pleasure. As to the trouble, opposition, and distress you experienced at the publication of your fourth book I am not at all surprised at; because, as you say, you was ordered to print a thousand of each volume till you came to the sixth, which was a deep mystery, it would not have corresponded with the six days of creation, or the six periods or epochas of the world, unless the powers of darkness had united all their means to stop your hand, and so put out the light and life, bursting upon the world at that particular period: for we know it was on the fourth day that God divided or separated the light from the darkness, by creating the sun to rule the day, and the moon to rule the night; and it was also at the end of the fourth period or epocha of the world, that our Blessed Lord and Saviour came in the flesh to bring life and immortality to light: so that at these particular periods we find the powers of darkness, or Satan and his infernal host, exerting their utmost fury and strength, using every vile stratagem to shut out the light, and so preserve

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their reign : but your having fought the good fight, withstanding his temptations, and by the grace of God overcoming the enemy, you have nothing more to fear ; he will of necessity retire from the field, and your hands continue to be strengthened more and more, till the conquest is complete, and your army, or rather *Christ's army*, rend the air with joy !

Mr. Brothers's hand was forged just like yours ; but of this, and other things relative to him, you will undoubtedly know more hereafter ; for I could point out many instances wherein you and him exactly resemble each other, and it must be so to bring us back to the paradisaical state of man ; for as male and female were but *one perfect man* before the separation of Eve from Adam's side, so I conceive the regeneration of man, the new heavens and new earth, or Christ's glorious kingdom of peace, must commence with that last best work of creation, "*lovely woman*," being reunited with *man* in principle, in spirit, and in love. This is the leaven that will leaven the whole lump ! And as in the beginning God created man first, so he in the same order is preserved at this last period. He (Mr. Brothers) first stood forth to the world in the divine principle, publicly prophesying the great events of this momentous *crisis*, and denouncing God's judgments against the wicked, and then falls under the power of Satan, who through the human power immures him in a prison ; when, wonderful instance of divine love ! God brings forth his *better half* (yourself) prophesying the same things to the world, and denouncing the same judgments, with the additional light and power to cast Satan and rescue man ; so that he must remain in his present state of subjection, to fulfil the scrip-
tures

tures and his own writings, till woman frees his chain.

I shall take the liberty to send you a dream I was favored with some years ago, which is the more remarkable, as I seldom or ever receive communications through that medium, and perhaps the Lord may give you the interpretation of the latter part of it, where I found myself *naked*, &c. May it not mean, that the Lord will in his great mercy and goodness strip me of every *selfish principle*? And for the same reason (though I hope you will not impute it to the very principle I wish to be stripped of) I shall trouble you with a singular dream of Mrs. Field about me and my family. But I have always resisted any rising propensity to believe in it, as leading to that great enemy of spiritual blessings, *pride and vanity*; for it is by far too flattering, and I know I do not in the least deserve any such reward. Indeed if it were possible to *live free from sin* (which it is not), and I was able to discharge *all the duties of a christian*, what claim have I to reward for simply doing my *duty* to God and my neighbour? I am therefore inclined to stand afar off and say with the publican, "God be merciful to me a sinner." And if there be found any good in me, I must say with St. Paul (1 Cor. xv. 10) "*By the grace of God I am what I am.*" I have sent my father (who is still in Lincolnshire) your last letter, together with copies of all the others, so that I have no doubt you will receive a grateful acknowledgment in a few days. I hope you have ere this received a testimony from the Rev. Mr. Mossop, of Deeping St. James, who is fully satisfied from whence your writings flow, and assured me he should write before I left the country. He
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is a very worthy and zealous minister, and would, in my humble opinion, be a desirable witness ; but the Lord knows best, and will direct you accordingly ; and I may say the same of my friend Wm. Bryan, who is a firm believer in your divine writings, and is a very spiritual man and a highly favored character. If I offend in presuming to make these observations, I humbly beg pardon, and hope it will be imputed to the right cause, viz. my zeal for the Lord's glory and your high calling ; and although my apparent neglect of not answering your kind letter sooner might render that zeal questionable, yet I hope you will make allowances for my absence from home, and the many unavoidable things I had to attend to immediately after my return. Mr. Charles Taylor spent the evening with us four or five days ago, and told us he had written to his father. He is a fine youth, very sensible, and I have no doubt well disposed, and as such it will always give us particular pleasure to shew him every attention. He safely delivered your letters to Mr. Morris, of whom you speak in your letter to my wife. She begs to join me in the most cordial and sincere love, and praying the Almighty to shower down an everlasting succession of his choicest blessings on your head. We also beg you will remember us in the kindest manner to Mr. and Mrs. Taylor, to whom we return our sincere thanks for their very friendly invitation. I know my wife will be very much disappointed if she does not accompany me to Exeter, and yet I am afraid her business and family concerns will be insurmountable obstacles at that period ; and it is probable her situation may render her incapable of travelling so far, as she will at that time be near seven months advanced in pregnancy ; but as all things are possible to God,

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doubt of their bringing him to London in two or three days, to perform the work the Lord has assigned him, and in which I am sure we shall all be very happy and ready to assist him.

I do not wonder at your observations to Mr. Busby (to whom I sent your letter) and to my father on Mrs. Field's coronation dream; for it is no doubt wisely ordered as a seasonable check to some believers, who probably may unintentionally sink part of the glory and honour exclusively due to our Lord and Saviour, in their adoration of Richard Brothers's person and character; but I hope we are all quite sensible, that all the honour and glory, riches and dominions, principalities and powers, entirely and exclusively belong to the Captain of our Salvation, *Christ Jesus our Lord*; we know without his Spirit Richard Brothers can do nothing, and I am certain he is in himself, if possible, quite as humble, in spirit, as yourself; but this does not surely preclude our *belief in his revelations, or respect for his person*. We have the most unquestionable proof of his divine communications, by the constant and wonderful fulfilment of his predictions, and a thousand other things equally strong, which a letter could not contain. Indeed, you yourself bear the strongest testimony of him by the *Spirit*, without perhaps its being known to yourself. I therefore rest in full confidence in the goodness of God to make every mystery clear in due time.

On reading this letter to my wife since it was written, she cried very much at what I had said about her not being able to visit you, and is very sorry indeed that I said any thing about it, so much is she set on coming. So I must leave all
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to the Lord, who will not leave his people comfortless and without strength to bear the burthen he may lay upon them.

Again, farewell ! and God bless you, my dear sister in the Lord.

BASIL BRUCE.

Now having given my readers some of the letters sent to me by Mr. B. Bruce, exactly as I received them, I shall proceed to lay before them the manner in which his dream or vision is explained to me from the Bible ; but I shall first call to their recollection his being compared as a type of Christ in my letters before his death ; and inform them, that previous to his death he was chosen with his honored and worthy father, the Rev. Stanhope Bruce, to judge of my writings and loose the seven seals ; but when the appointed time drew near that he was to come down to Exeter to prove them, the worthy gentleman was persuaded by many not to go, and they endeavoured to convince him the writings were not of the Lord. Thus persuaded, and a letter having been sent to London by a clergyman of Exeter, caused doubts to arise in his mind, which made him halt between two opinions, and which his worthy father tried to reason him out of, wishing him to have salt in himself. But to clear all doubts in his mind, he was lain on a sick bed ; and his father, whose faith was strong in the Lord, left him very ill, to proceed to Exeter and search out the truth of what he had heard ; and as he was journeying thither, to prove the truth concerning Christ's peaceable kingdom here upon the earth, his son departed this life, to possess the glorious
kingdom

kingdom of Christ in heaven ; for as he saw thro' a glass but darkly, he was taken to see face to face. Now follows the answer of the Spirit to this mystery.

Let the dead hear my voice and live, and let the living lay it to heart, for now I will tell thee all the mysteries of Bruce. He is the man child caught up to God and to his throne : for Satan stood before him to devour his faith, and fill him with doubts, as soon as he was born. For he that is born of God sinneth not, neither chargeth he God foolishly ; and his letters shew he does not charge God foolishly, neither is there guile found in them. By the fulness of the heart the mouth speaketh that he is born of God, and so thou hast brought him forth to the world a priest and prophet, and all shall find his prophecies true : for he was to rule the nations with a rod of iron, and with a rod of iron he shall tread down the powers of darkness, and to him shall be given the key of the bottomless pit, for he is sealed to the day of redemption, that is, to be redeemed from death, hell, and sin, and to burst the bars of the grave. But as the spirit of Elijah fell on Elisha, so must his spirit fall on man, to go through all his priestly office here on earth. He that hath ears to ear, let him hear ; and he that hath eyes to see, let him see ; and he that hath an heart to understand, let him understand. The promise was made to Abraham, Isaac, and Jacob, but in Isaac all the families of the earth were to be blessed : and from Isaac's wife came twain, Jacob and Esau, the two different nations ; but Jacob robbed Esau, and Esau hated Jacob. So here are the two nations, kingdom and people, Satan's and mine. So now the elder shall serve the

the younger ; for now the heathen nations shall be given to all the seed of Isaac. As Isaac stood to his word I have blessed him, yea and he shall be blessed ; and this blessing shall now rest on mankind, I have blessed them, yea and they shall be blessed, and the gates of hell shall not prevail against them. For as the twain struggled in Rebecca's womb, so do the two now struggle in the womb of Providence ; and he that sells his birth-right to the promise that is made him for a present reward, shall lose his blessing as Esau did ; but he that listens to the voice of the woman as Jacob did, shall enjoy all the promises made to Jacob. For in Rebecca stands the type of the last days : the woman must gain the promise for man, and ye are all Jacobs that will obey her voice as Jacob obeyed ; for the voice of the woman is the voice of the Lord, to take the blessing from Satan, who was before man as Esau was before Jacob ; for Satan was the elder, and his birthright was in heaven, but he sold his birthright there, and when he came on the earth he came to the woman as the first born ; but when she knew him she did not love him, and cast her blame upon him, though she put his cloathing on man by giving him the forbidden fruit ; but man seemed as though he had loved him, by casting the blame on his Maker. But now the woman may say unto all men as Rebecca said to Jacob, put on all the words of Satan, and so come before the Lord, we are thy sons, thy very sons, thy first-born, who were to be as gods, knowing good from evil : then here is the feeling that resembles Esau's (or like the devil's, because they are his words), but the voice is like Jacob's, as man's voice has been different from Satan's, who was like Jacob : and now shall they find, Jacob have I loved, and Esau have I

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hated ;

hated ; for these twain have been struggling in the womb of Providence from the foundation of the world ; but as Rebecca got the blessing for Jacob, and disinherited Esau, so the woman claiming her promise, Isaac's seed, by faith obeying her voice, are sealed to the day of redemption, and it is not all the powers of earth and hell shall now disinherit them ; for wrestling Jacobs shall be prevailing Israels ; and I will give them the heathen nations for their inheritance, and the uttermost parts of the earth for their possession, for as princes they shall have power with God. But I will now tell you the mystery.

So let it be known unto all men, that as they were sealed together for the day of redemption, and coming from different counties to prove the truth of my peaceable kingdom here on earth, he that was like Jacob, and began to halt between two opinions, seeing but through a glass darkly, was taken to my kingdom, to see face to face. And this shall be a sign unto all men, he that believes in my word and relies on my promises, shall inherit my kingdom here, and have a crown of never-fading glory hereafter. For now the halting Jacob is come before me as a prince, to receive power from his God, and his name shall be called Israel, and he shall intercede for all the true Israel of God. So he that has ears to hear, let him ear what the Spirit and the Bride say----' Awake them that sleep, and arise from the dead, and Christ will give them life.' So whomsoever will come, may come, and drink of the waters of life freely. But now I shall lay before you another mystery, from the fifth chapter of Revelations. When the seven seals were first produced, there was not found any
man

man in heaven, nor on earth, nor under the earth, who was able to loose the seals. Now where is the man who can by learning explain this mystery? Yet I shall give you the explanation from Mr. Basil Bruce's dream (for which see page 19 of this book), and likewise from a dream of my own, both which were explained together, March 1802.

I dreamt I was at the altar, and saw the moon before it, and a magnifying glass before the moon, which rendered it more large, and bright as coals of fire. In the moon there appeared a lion and a lamb standing together, and nearly the same colour as the moon, only the lion and the lamb looked much brighter and fiercer than the moon. Here is the answer of the Spirit to it.

Now to reason I shall come—
 And first I'll tell thee of the moon,
 The lion and the lamb is there,
 And now the myst'ries I shall clear—
 Because the lion all shall see
 Is Bruce in spirit come to me,
 And he is joined with the Lamb,
 And both together on my throne,
 Which in the moon did so appear—
 Then Satan must be conquer'd there;
 For now to conquer I shall come,
 And Bruce's vision will explain,
 Because that he's transported here,
 (From earth to heav'n) let all see clear;
 And so the angels did descend
 To tell him then the final end;
 The final end you'll see is come,
 Apostate world! you may mock on
 Until my fury does descend,
 For I shall make a final end,
 And those who for my kingdom thirst,
 In glorious triumph it shall burst,

Beyond

Beyond the hearts and thoughts of man—
 The Revelations now are come,
 Which I by Bruce shall shew you plain—
 The lamb was by the lion slain,
 When the creation first appear'd,
 And Cain kill'd Abel, as you've heard ;
 And so the lion did go on
 In furious rage to work on man,
 Until he vent his rage on me,
 And so they nail'd me to the tree:
 But now the lion does appear
 To shut his mouth against me here,
 As Daniel found them in the den,
 And so the enemy was slain,
 Because their mouths they open'd wide
 When that the enemy was try'd,
 And quickly did destroy them all,
 And so the lion man I call;
 Whose teeth no more shall murder me.
 But now, my foes, you all shall see
 The lion does in heav'n appear,
 And you, my foes, may stand in fear;
 Before you come unto my den,
 Take notice, you shall all be slain,
 Who wish to cast a Daniel there—
 Rejoice, my friends, my foes must fear,
 For I shall shut the mouths of all
 That now do mock this heav'nly call.
 So here's the myst'ry of the moon,
 To Bruce's vision it is come,
 For he is so transported here,
 In heav'nly glory does appear :
 For now's the myst'ry of the seals,
 The perfect truth I'll now reveal.
 No man on earth or heav'n was found
 To break the seals, or judge the sound,
 Until the elder did appear ;
 Then now the myst'ry you see clear—
 In heav'n the thing could not be done
 Till Bruce ascended to my throne,
 Because the seals were gave to he,
 That heav'n and earth alike may be,
 And Bruce you know was not on earth,
 Mark well the Spirit what it saith,
 When they came down the seals to see
 Remember that they wept for he,

And

And some did weep and some did mourn,
 And thine own heart within did burn,
 When that his death they told thee there,
 And thou in secret weptst in pray'r,
 And mourn'd the death of thy dear friend
 Whose soul to highest heav'n was flown;
 But then the seals could not be broke,
 Men were not found. too much they mock'd;
 Then worthy they could never be
 To loose the seals as made by me,
 So disappointed they stood all,
 As twelve together is my call
 Before the seals I will unloose,
 And so their coming did refuse,
 To have the seals be broken then
 Before I'd all my chosen men.
 So here the scriptures you see plain—
 The seals were sign'd and giv'n to men,
 But sure unable they were there
 Until the twelve do all appear.
 But now the myst'ry I'll make plain—
 In heav'n could man with me contend,
 To whom I'd ne'er reveal'd the word,
 I ask you how he there could plead
 Till Bruce in person did appear?
 And now the myst'ry you see clear—
 In heav'n nor earth he could not be
 When they came down the truth to see.
 Three days you wander in the air,
 Then the first heav'n to you appear,
 And with enlighten'd saints to meet,
 Ere you approach the judgment seat,
 And to the highest heav'n you come,
 Six days I tell you must be known
 Ere you in glory can appear,
 And then my sabbath, you'll see clear,
 Shall be the seventh day for rest,
 As heav'n and earth alike are plac'd.
 So now, I say, when they came down,
 In heav'n nor earth he was not found,
 Before my word was giv'n to thee,
 The seals must not then loosed be;
 But sure I say you need not fear,
 The lion of the tribe is near,
 As he was joined to the tribe,
 The path is straight, the field is wide,

And seals alike to all were giv'n,
 The seals are now in earth and heav'n,
 For what on earth was sealed there
 Doth now to me in heav'n appear,
 And what is sealed now in heav'n
 Shall to my friends on earth be giv'n,
 When they do meet to loose the seals,
 Then ev'ry myst'ry I'll reveal,
 And from my bible you'll see clear
 The woman is your helpmate here,
 To bring the knowledge of the tree,
 The good and evil both you'll see :
 As she the serpent first condemn'd,
 I gave the seals into her hand,
 And she hath giv'n them unto men,
 As she in paradise began ;
 Then sure the myst'ry now is plain,
 And paradise you must regain
 If you so closely copy her,
 As Adam did, you've nought to fear ;
 For if by her you say 'twas lost,
 Mark well, her son then paid the cost ;
 Then sure her husband must redeem—
 So wake, ye simple sons of men.

I shall here insert the Thoughts of the seven
 worthy and good gentlemen, who came to Exeter
 to examine my writings and give their opinions on
 the Sixth Book, which are as follow.

THOUGHTS *on the* SIXTH BOOK,

Printed for

JOANNA SOUTHCOTT.

FIRST THOUGHT.

In the name of the all-wise and most merciful
 God.

Thou, O Lord, in these writings of thy servant,
 Joanna Southcott, inspired, or dictated, by thy
 Holy Spirit ;---the same which filled the hearts, and
 spoke

spoke by the mouths of thy Holy Apostles and Prophets of old, hast opened to us as much of thy counsels, and manner of acting with the Angels who never fell, with Man who did, and with Satan and his Associates, who first rebelled against *thee*, the Lord of Life and Glory, the Fountain from whom all good and happiness flows, and who afterwards, by hellish arts, endeavour'd to destroy all mankind, as far as is needful, and suited to the present occasion; which thou hast most graciously and condescendingly submitted to our judgment, and hast commanded us to declare (as far as lies within the compass of our abilities) thy laws, delivered in the everlasting Gospel, and thy righteous dealings, to all mankind. With respect to myself, the view fills me with the highest gratitude and astonishment. I am truly sensible of my own unworthiness. I have too frequently transgressed thy most holy laws; and know that it is the Blood of thy dearly beloved Son, Jesus Christ, alone that can wash away my sins, and those of the whole human race;---which He will do in the end; according to what is declar'd by himself in the Gospel, by thy Apostle Paul, in these words, "For this we both labour and suffer reproach: because we trust in the living God; who is the Saviour of all men: especially of those that believe;" and now again by thy servant Joanna, Therefore I should hardly presume to form, much less to declare my judgment on these thy wonderful works and wise proceedings unless thou hadst commanded it. Now then in obedience to that command (having previously implor'd the Grace of thy Holy Spirit to enable me to decide thereon) I join with the woman, in praying thee to cast the blame on the dragon, that old serpent, which is the Devil and Satan, that
she

she laid upon him at the fall, and to execute the sentence thou didst then pronounce against him. For my part I cannot avoid confessing, that holy and just are thy ways, Lord God Almighty, true and righteous are thy judgments. I humbly beseech thee that I may never fall from thy grace, and that thou wouldst permit me to search out and enable me to proclaim thy unbounded mercy, greatness, truth, and loving kindness, throughout the endless duration of eternity.

SECOND THOUGHT.

The reasonings contained in this 6th book in favour of God's *Wisdom* in placing man as he did in the creation ; *Justice* in putting down the kingdom of Satan ; and *Mercy* in the redemption of man from everlasting punishment under the powers of darkness, and taking on him the blame and punishment due to man ; are so conclusive, that I cannot but acknowledge them to be from God.

THIRD THOUGHT.

Honor, Glory and Blessing, be unto our God and our dear Redeemer, Jesus Christ. How shall we praise the Lord for his goodness to the children of men ! for his having revealed such knowledge to babes and sucklings, when to the wise and learned of this world he has denied it. How wonderful has *this sixth book laid open the mysteries of the Bible*, and has furnished the servants of the Most High God with such weapons, as neither the powers of darkness, nor all the wickedness of men will be able to stand a moment before them ? May we put on the whole armour of God ! may we be strong, firm, faithful and obedient to our Blessed Saviour, Jesus Christ ! then will he send us strength, wisdom, faith,

faith, and courage, from his holy sanctuary; that we may be enabled to withstand all the wiles and fiery darts of Satan; that we may be enabled to overcome all the enemies and foes of the Captain of our Salvation, and through his blessing, be the happy instruments of establishing his blessed kingdom upon earth. Then may we rejoice with the Oil of Gladness, because his Bride hath made herself ready, and by her perfect obedience, our deadly foe (Satan), together with his host, will be cast from the earth, and that promise will be soon fulfilled, *“ of the seed of the woman bruising the serpent’s head.”*

FOURTH THOUGHT.

I have examined and read the sixth part of the writings of Joanna Southcott, and I desire to bless the Lord for the light, life and comfort derived to my soul by these inspired writings. They are like the rest of her writings; a garden enclos’d, a fountain seal’d from the world; but the Lord in his rich mercy to my soul, has granted me the blessing whereby I have drank deeply of these living waters. And I trust and earnestly pray the Lord will shortly destroy Satan’s kingdom and establish his own upon its ruins, to the glory of his great name, and the everlasting good and comfort of his people.

FIFTH THOUGHT.

The sixth book wrote by Joanna Southcott, must be indited by the Divine Spirit of the Lord, its contents being both just and true. It is true that perfect innocence must be without suspicion, and the most easy to be deceived; the fall of the woman therefore cannot be the woman’s fault. And it is perfectly just that Divine Love should, by his di-

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vine wisdom, destroy the power of the devil by the woman's hand, whose innocence he first betrayed.

SIXTH THOUGHT.

I give my judgment on Joanna Southcott's six books, that they are wrote by the directions of the Lord God.

SEVENTH THOUGHT.

The sixth book. In it I perceive, and hear the voice of the Lord through the woman by the Spirit, speaking and reasoning justly with man and devils, and that the Son of God had suffered the blame, which man, by the influence of the devil, cast unjustly upon him: and the woman pleading of being deceived by the devil ignorantly, and that the devil may be cast, and the dagger fall upon him as the root of evil: and the Son of God declaring that he *now* will have his will, as the Devil and Satan has had his will before. And this I perceive to be just of the Son of God claiming his purchased kingdom and destroying the works of the devil, and driving him from the face of the earth, that man may serve and glorify God his Maker, perfectly in holiness.

This is the answer of the Spirit, to the Thoughts of the seven worthy gentlemen.

Now these thoughts are placed by seven men,
 And now this answer I do bid thee send.
 The first I thought it was for man and me,
 That man and I in likeness should agree;
 Man had my image, and he had my form,
 He had my Spirit breathed into him;
 All my thoughts were to make his bliss complete,
 I made a helpmate for to finish it—
 So this, I say, was my first thought for man.
 I caused a sleep to bring the second on,

And

And when my second did to man appear,
 He saw his helpmate, and admir'd her there,
 Whom Satan's arts did instantly betray,
 He broke their peace and close to them did lay.
 And on their Maker Satan cast the blame,
 Then my third thought as quick as lightning came—
 I'd bear the blame the man did cast on me,
 And Satan should the blame was cast on he.
 So this I say was my third thought for man—
 The tree of life did in the garden stand,
 And had he eaten as pronounced dead,
 Then he had liv'd for ever, as 'twas said,
 Under the fall pronounced dead by me,
 Then how in life could man and I agree?
 So, to secure him from that fatal curse,
 Out of the garden he was sudden cast;
 And so the tree of life did there remain,
 The flaming sword to cut the serpent down,
 Whene'er the woman did my promise claim,
 To claim the promise I made her at first,
 So now's the time the serpent must be cast:
 So it men now do miss the glorious thought,
 Then their destruction is for ever wrought,
 And on their heads my vengeance it must fall,
 For men or devils now must pay for all:
 So here I've shewn my fourth thought for man,
 How to preserve him I have laid my plan.
 So now my fifth thought shall to man appear—
 I caus'd the ark to shew my judgment there;
 And then I said mankind I would destroy,
 But in the ark mankind did life enjoy,
 And on the waters then the ark did move,
 And in the ark there was the harmless dove
 That brought the olive-branch of peace for man,
 E'en so the seal is given to thy hand;
 And know the rainbow it was plac'd by me,
 And know the rainbow it was sent to thee;
 So altogether you may now weigh deep,
 Here's ev'ry thing to save my frighted sheep.
 For my sixth thought it was to build the ark,
 And leave the subtle tempter in the dark;
 That as the world of sin was swept away,
 Whom Satan's arts had caus'd to follow he,
 Then surely after he must go the same—
 And now I've shewn you my sixth thought for man.
 Then now the seventh thought it must appear,
 The brazen serpent, see the myst'ry clear,

That

That full of fire I order'd man to make,
 And so that way to kill the pois'nous snake,
 Or for to cure the sting he made in man,
 And deep's the seventh thought unto you come ;
 For now the brazen serpent, all shall see,
 Will cure the sting of sin for man and thee,
 And all that look to me shall now receive
 The promis'd blessing I to her did give—
 So now the seventh I have ended here,
 For man and me alike I now compare ;
 And let these thoughts be published to man,
 And closely after let my answer come.
 For here the seven stars they did appear,
 And in them were my seven Spirits there ;
 And seven golden candlesticks they be,
 As in the vision I did shew to thee ;
 So now the sparkling light shall soon appear,
 For with the law the seven placed were,
 To have the glorious light to Israel come,
 And bring the ark back unto them again ;
 For by the eighth I shall the gospel join
 Unto the Revelations of St. John—
 Thou putt'st my seals, the first and second star,
 And to confirm the truth I sent thee here
 The promise of the gospel with my seal—
 And now the myst'ries I shall all reveal.
 The man and woman do together sit,
 As I ordain'd, to make my words complete ;
 And of temptations they do both complain,
 And upon Satan both do cast the blame—
 Then sure the serpent he must now be cast,
 He brought my seal, which seals your peace at last ;
 And as the olive branch it shall appear,
 And in my book you all are seal'd there ;
 Because a third book thou wilt have to seal,
 And then the myst'ries I shall all reveal,
 And let that sea be sealed then within,
 For ev'ry myst'ry must to all be seen.
 And now I'll tell thee why I plac'd this man,—
 Because unto thee he did bring the seal
 That shall the Revelations all reveal ;
 And as my picture doth to thee appear,
 Just so my face you all shall see it clear,
 One side is darken'd like the minds of men
 Whose harden'd hearts do Satan's fetters bind,
 And unto him they do give ev'ry will,
 And so my blacken'd face they all shall feel,
 But on the other side there is a light,
 And so my friends shall find my ev'ry sight.

THE EIGHTH THOUGHT

Upon the Sixth Book of the Prophecies of JOANNA SOUTHCOFF of Exeter, respecting the Day of Judgment—finished Jan. 9, 1802.

Adam ! where art thou ? was the call of Jehovah to the first man after the fall. His conduct bespoke his shame that he had sinned. Naked and ashamed he was found with a human imperfect covering of fig-leaves. The answer he gave for his disobedience was, “The woman *thou* gavest me, gave me the evil and I did eat !” Here he cast the blame upon his frail partner, whereas the man and woman (being the perfect man) ought not to have been divided against themselves, but ought to have been one in spirit, and one in perpetual unity and innocence. But the woman had sinned here, “The serpent had beguiled her in the original, there was the source, spring, and foundation of the evil.” Here it appears the man cast the blame wrong, by blaming the Lord in saying, the woman *thou* gavest me deceived me. He ought to have gone farther, and laid the axe of truth to the root of the corrupt tree ; and said, the serpent beguiled *us* and *we* did eat. Had he told the truth he had then shamed, cast, and bound the devil : but alas ! his posterity have felt the falshood : perpetual evil, perpetual enmity, and perpetual falshood has been entailed on all. The devil has reigned to this time on earth triumphant. However the infinite wisdom and mercy of God was soon manifested in a promise to the seed of the woman in order to comfort and heal the breach, by saying, that her seed should bring the blow on Satan, and order and unity in time should again be manifested in the man-woman. He said to Satan, “cursed art thou above every creature :” I have found a ransom, I will pay the price for the man’s redemption, and thou shalt

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bear

bear the woman's blame, thou art a transgressor,
 and thou shalt ultimately feel it. Thou hast re-
 belled against the order of my creation, justice
 shall have its course; thou hast sinned against me
 in heaven and upon earth, therefore, I will die for
 man, and the woman's blood shall lie upon thy head:
 then where's thy ground on earth---receive thy
 doom, the pit, there twist in flames, and there thy
 like deceive! Then Cain received thy doom from
 Abel's blood. Then where is Pharaoh and his host?
 Judge then, need Moses fear! Where is the lion
 fall'n: and the pit has oped its mouth---the cover-
 ing's dropt---the Lamb has nought to fear---then
 roar no more to shake the earth and sea. Where
 now's the eagle and vultur'd host---thy wings are
 plucked on earth, she stands defenceless, the fatal
 net beneath---The dove now has protection, she
 ranges earth and sea, and soars aloft unhurt, un-
 feared to carry peace to all.—The ark is opened
 now, she brings the olive branch---the floods are
 past, where now's the giant race? Who pressed on
 Lot? 'Twas thee the proud oppressor! where art
 thou now?---Where is thy pride and city? Knowest
 thou the words, come out! come out! let Sodom
 feel its doom. Where now is Lot? At Zoar safe!
 Where is his wife? Is she not salt all? The writ-
 ing's on the wall---Thou lewdly revellest with the
 bowls of God---Thy kingdom's past away---Now see
 my Daniel rise.—Who cast him in the den?---'Twas
 thee! Thou rolledst the stone, thou sealedst his
 doom---the roaring lion thee! Then let the stone
 return, the seal be broke, and go thou in his stead.
 Where is the image gold and Bel? Where is proud
 Babel's builder? Confusion is thy name: confusion
 is thy doom! Let Bel asunder burst! the pitch,
 and tar, and walls of wood expose thy make: deceit
 and

and craft---and pass in flames away. The God of Daniel stands---Daniel rise up!---six days are past---the seventh now is here---seven times refined and purified---in innocency come—The emerald unhurt in fire displays great Judah's son-- Let Urim's light and Thummim shine in bright perfection's day. The twelve men stand upon the plate---the fourth denotes great Judah's son, who is the rightful heir. The stones denote old Jacob's sons, their light and quality-- they shine as stars in Jesus crown upon the woman's head---The sun unveiled shall now arise --The moon from scarlet shall emerge---The stars from darkness now appear to light the midnight hour—Then where art thou, O Satan! where are thy heads, and horns, and dragon's tail, which slew and hurt the living stars! where are thy rays of fire---thy watry floods--- behold they are past away--- The woman's fears of thee are o'er---the wilderness receives her child, whose iron rod now feel. The pit has oped its mouth- -thou now art cast, shut up and sealed---The Saints now judge the earth. The Omnipotent is here, in power, and Spirit in the word---The sword, white horse, and King of Kings has drawn the flaming sword! Rejoice, ye Saints, rejoice! The beast, and dragon, mountain, tree, no more shall hurt, devour, becloud the Saint, the gold, and vine. The gold and gems appear---The mighty earthquake now displays the hidden Son of God. The rod and smitten rock gush forth, and smite and slay, and make alive, now saves, and now destroys. The cloud and glory---Jonah's sign display the virtues of the word, the light and darkness shews. The Gospel brings the light and life and death---and death as men obey or mock. The six denotes the suffering time to shew the Son of Man--- The sign within the sun---The fowls now feast on thee!

thee ! Then where's thy former reign ? Beneath the rod of Moses see thy fall from heaven's height. Son of the morning, Lucifer, no more oppress---be thou a fallen star ! Great Og and Agag where are ye ! The walls of Jericho art thou, fall flat ! Joshua's rams horns, the seven and twelve, pass Jordan's stream---Where is the lion, bear, Goliath huge, but in the centre thee. David appears a stripling youth, now tears and slays and slings the stone, and smites thy dragon's head. Now see great David's reign---The temple's stones, unhewed by man in those days, unite, the King of Peace amidst the seven in oil unite, and in a stone with seven eyes appears. The stately fabric now is laid, founded and topped with gems of every hue. The ark of Moses now is built---The words, the laws, the sceptre all unite, and Aaron's budded rod---He now is chosen, eat the bread, prepare the sacrifice. John eats the book which sweet and bitter is---He prophesies, the temple metes, and stands before the Lamb. The temple measures and anoint, and Moses' tabernacle. The witnesses, Matthew and John, as olive trees appear---The broken stones of Moses now uplift, renewed in books arise from death. The Lord's anointed reigns --The rods or laws of Ephraim, ten unite in one, and hold by Judah's skirt---The Son of Man o'er Israel reigns --The dry bones now arise--Here ends thy earthly reign. The bond of union now is come---The marriage ring appears. The bride is come---The Bridegroom now receives the marriage seal. The law and gospel now unite---The moon and sun appear---Caleb and Joshua pass the stream in triumph to restore. Where now thou Canaanite art thou ? Where all thy madden'd crew ?—

Hittites, be gone ! no more appear to hurt or to annoy ;
 Now Israel's sons in peace succeed and Canaan's land enjoy.
 Behold, from Edom I appear with garments dipt in blood :
 My sons are freed, and sav'd, and wash'd amidit the purple
 flood.

The law, or moon, imperfect was to save—
 But now the Star points dead-men to the grave.

Mercy benign appears—The Gospel Sun embraces
 all—The Spirit and the Bride invite, and offer wine
 and milk---but not to mockers here. Infinity of
 Love and Grace ! Gentiles and Jews unite, no more
 from love to part. Six days are past—Peter and
 James and John, behold my glory in my word.

The Law and Prophets now are seen with Jesus' word to shine—
 But what hast thou, thou Serpent here, to do with love benign ?

Tremble and flee, 'tis done. The seals are burst—
 the vials pour, and end thy destiny.

Thus a small part of the thoughts of the judgments of God pronounced on Satan, with his final overthrow, concludes the writer, who is a gentleman of vast respectability.

I shall insert, a little further on, an answer to the eighth thought, as explained to me by the Spirit.

Now I have gone so far with this book, wherein I have shewn you how every crooked path is made straight concerning Mr. Bruce—and I deny the learned world can prove the Bible to be from the Lord, and that my writings are not. There is none but God could have brought round such a mystery, to fulfil the Bible, and make every thing appear in a straight line together. So every man of deep penetration and discernment must say, I am a wonder

to men, if they do not believe it is the Lord's doing, and marvellous in their eyes. But now I shall tell you another mystery.

The worthy Mr. B. Bruce has been represented as a type of Christ ; and Christ it is said is the Son of Righteousness, to arise with healing in his wings, by which is meant, to heal the fall of the woman, and so bring in the redemption for man ; and being clothed with him, is meant the clothing of his Spirit, which are his words. Now, to bring the shadow to the substance, let every man know, that as Mr. Bruce is called the shadow, I am now clothed with his clothing, sent to me by his worthy bride ; for a man and his wife are one : and further let it be known unto all men, that it happened for me to wear it for him in the tenth year. So now weigh deep the letters sent to me by the son of man, and consider well my answers to them by the Spirit of the Lord. And now as Christ died to reconcile the world unto God, that we might be heirs of God and joint heirs of Jesus Christ ; so hereby ye are to know, that Mr. Bruce is brought forth unto the world an heir of God and joint heir of Jesus Christ, who is ascended on high to receive gifts for men ; that is, to be permitted to come boldly before the throne of God to have the act of grace passed for man, and the promise made to the woman fulfilled.

So now see clear the shadow's here,
 She's clothed with the son,
 For all his clothing she does wear,
 And the tenth year is come.
 If you discern how I do warn,
 The shadows first appear,
 And now you see the son of man
 His clothing she does wear.
 But in that day, to you I say,
 When you together meet,

His

His clothing there will then appear
 And make the myst'ry great.
 So now see plain, ye sons of men,
 The shadow you may see,
 But as the word is on record,
 She's clothed now with me;
 Who soon shall come to rescue man
 And free the woman's fall;
 As Bruce's letters shew his hand,
 You'll find my hand in all.
 And as his word is on record,
 That he sent by his hand,
 So mine you'll see alike to be,
 And both together stand.
 So, learned men, no more contend
 Till you have seen all clear,
 The woman clothed with the son,
 A wonder to you here.
 So in amaze you all may gaze,
 As Adam did at first,
 To see the bone, to him unknown,
 The woman there was plac'd.
 The woe, you see, she brought on he,
 And the first woe for man—
 But how shall Satan now get free,
 She casts her woe on him:
 Then sure her woe on him must go,
 And man must now be free,
 If you do plead as Bruce has said,
 Imputed all shall be.
 Unto you men I tell you plain,
 As jury-men appear,
 And now the woman's cause maintain,
 Then as a judge I'll clear.
 For as a judge I'll surely come
 When you the cause do try,
 And Satan shall receive his doom,
 The woe for him is nigh.
 So now you see the mystery,
 Took from the woman's name—
 She brought her woe on man and me,
 And both did bear the blame.
 Though 'twas not she, I must tell ye,
 Did cast the woe on man;
 The serpent was condemn'd by she,
 And there her woe must come.

Here

Here follows the answer of the Spirit to the Eighth Thought.

The seven past, the law of God appear'd,
 As with the law the seven I compar'd—
 But mark, the eighth does with the Gospel join,
 To bring the Revelations to mankind;
 And as my angels did my servant warn,
 Just so my Spirit he did not discern
 Working within him deep in ev'ry thought,
 For Satan's doom is plac'd in all he wrote:
 For as the woman he by arts betray'd,
 The sword of justice now is on his head,
 And he's the Cain shall now receive his doom
 From Abel's blood, and Abel's now in man.
 For now of Sodom here his thoughts went deep—
 'Tis Satan's doom, the flames on him shall break,
 For now the myst'ry ev'ry one shall see—
 The woman stands the pillar now for he,
 That is, I tell you, for to catch him there,
 The liquid fire shall on his head appear:
 If she for disobeying in one word
 Became a judgment-pillar of her Lord,
 Then now my judgments he shall surely feel
 If e'er he tempts my chosen, she doth seal,
 And now a pillar she shall be for man,
 Of salt to savour those can judge her hand—
 Mark well the shadow did so strong appear,
 When fire from heav'n was on Gomorrah there—
 But can you deem my judgment so severe
 *To turn the woman in a pillar there,
 Had I not set the type for the last days,
 That all may see the justness of my ways.
 For as the woman there he did condemn
 For disobedience, and to salt she came,
 Then now the woman I'll make salt for all,
 And Satan now shall find her final fall,
 If he goes on to disobey like she,
 Then the same net is surely laid for he.
 And now the woman shall like salt appear,
 She'll seal'd my people as I commanded her,
 And if the tempter ever looks to them,
 Then Sodom and Gomorrah's now his doom.
 Was Lot my friend, and did I save the man?
 Did he preserve my angels that to him came?
 And did such judgments to his wife appear?
 Mistaken man, you never knew me here—

I sent that judgment to the woman there,
 That in the end she may like salt appear,
 To tell the tempter he was bound the same,
 And now like Sodom he shall feel the flame,
 If he goes on to tempt those that are seal'd—
 There's nothing done but now must be reveal'd.
 And here in public stands the tempter's doom,
 The woman's freed, and Satan's in her room—
 If now he revels with the bowls of God,
 Then Daniel's lions shall to him be shew'd,
 For to destroy him hast'ly in the den—
 Men I'll preserve that on me now depend:
 And as the lions he has made of men,
 Then now as lions they are so become;
 Their mouths are shut, and will not wound my fame,
 Unless be those that with the tempter join,
 And those like him will fall into his den,
 Like Daniel's lions they will all be slain;
 That is, the lions did destroy them all,
 And so my lions they on him shall fall.
 But a'l his thoughts, when I have all went through,
 Isaiah's prophecies you all shall know
 Was deeply written on his mind and heart,
 And 'twas my thoughts when I for man did smart,
 That in the end he sure should see my reign,
 I'd come to conquer, and the fight maintain,
 Till all his Babels I'd throw to the ground—
 Right is the judgment in the eighth thought found;
 And now let four more as right appear,
 And then the marriage ring to all I'll clear.

As in all probability a few certain passages of this work have, from the mystical manner in which they are given, puzzled some of my readers, I shall here add a clear explanation of them.

The meaning of *being sealed to the day of redemption* (see page 36 & 37). When I had got printed 5000 of my books I was ordered to write to the Rev. Stanhope Bruce, and request him to get printed, book fashion, 1000 copies of the letters I had sent to him and other worthy divines and spiritual good

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men. Which being done, I was ordered to take one of each of my books, and one of his (which was the perfect obedience of man and woman), and seal them together; and it was said to me, this is the book that is sealed for man's redemption. Therefore not all the powers of earth and hell shall prevail against those that believe; for the book is sealed in heaven and earth; and what is bound on earth is bound in heaven; and Satan is bound by man on earth, and it is said to me he is bound in heaven. But these are mysteries concealed from the public till the time my writings are proved.

Now I shall inform my readers why the Lord permitted seven men to come down, and no more, to fulfil the law. By the seven stars are meant the seven Spirits of God in seven men; for the Spirit of the Lord is but one spirit. The five wise virgins in the New Testament, (which alludes to the five Evangelists) being joined to the aforesaid seven men, make the twelve spoken of in the Revelations to bring in the twelve tribes of Israel.

Some men having written to me, that they are called of God to be chosen with me, I think proper to tell them here, that I know them not: None are chosen with me, but such as are revealed to me. And I am sorry to say many false prophets and false Christs are risen up in the world, for I have heard them, and have their letters to testify against them, wherein they assert, that they are the Saviours of the world; so that the Gospel of Christ is fulfilling every way, and the end is at hand. But let no man judge himself the Saviour of the world. The plan of salvation was laid at the creation, and no prophet can arise but
what

what is spoken of in holy writ. A prophet like Jonah was to appear, and he has appeared in Mr. Brothers, and therefore our Saviour said, "I was sick and in prison, and ye visited me not."

And Joel's words must first come true
 Before I make an end,
 The Revelations to your view
 Must make the learned bend.
 The woman clothed with the sun
 You'll find must first appear,
 The Marriage of the Lamb must come,
 My seal it must appear.
 All this is done by my command,
 Then judge your summer nigh,
 For my elect shall ever stand,
 And Abba, Father, cry.
 'Tis spoke of thee, let all men see,
 That such one must arise;
 So if your bibles plain you see,
 There's none can blind your eyes.
 For what impostor can take place,
 If wisely you discern?
 'Tis but a dark benighted race,
 That fools can never harm.

Now I am come to the end, I shall clear up the beginning, to prevent my readers from stumbling, as I did when I was told that the harvest should be hurt, as they had brought a burthen on me it should fall on the land. I then thought within myself, will the Lord afflict a whole nation for the sake of a few. But I was answered, thou knowest not what man is; the hearts of all men are known unto me, and were thy writings public, thousands would mock as they do, for nothing but judgments will awaken your land. The truth of this I soon found to follow as soon as my writings were put in print. So let no one say, afflictions came for a few,

few, they came as the hearts of most men were alike. And now I shall inform my readers what part of my writings have been fulfilled since I began to publish in 1801, and what are hastening on.

<i>FULFILLED.</i>	<i>HASTENING ON</i>
See Page 18	See Page 8
53	27
60	29
84	37
94	46
126	79
141	87
143	109
161	120
162	160
174	172
197	180
200	

The last eight pages of the Book of Letters are hastening on. The prophecies in that book are deeper than any man can imagine.

JOANNA SOUTHCOTT.

Entered at the Stamp Office, Somerset Place, London.

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THE
Strange Effects of Faith:
BEING
A CONTINUATION
OF
JOANNA SOUTHCOTT'S PROPHECIES
OF THINGS WHICH ARE TO COME.

I SHALL now answer for myself to the public; as I have sent printed letters throughout the kingdom by divine command. I answer for myself, that I have written no cunningly devised fable, nor have built my faith on a sandy foundation: but I must entreat my readers to search the scriptures; for in them, ye think ye have eternal life: for these are they which testify of me, or some *such one* to arise before man's redemption can ever come.—The spirit and the bride must come. Then whosoever will, may come, and take of the waters of life freely. But here my readers will say, I have begun at the Revelations, and have ended at Genesis.—But so you must go back with your bibles, if you will ever trace the divine footsteps of the Lord—for his footsteps have been hid in the great deep, and his paths past man's finding out.—I am Alpha and Omega, the beginning and the end, the first and the last. The Lord said he would make man in his own image; and he said, it was not good for the man to be alone. I will make an helpmate for him. Now let us reason together saith the Lord; but O man
A where

where is thy reason, if I Am *the first* I said at first. It was not good for the man to be alone ; and made the woman to be his helpmate to complete his happiness. Now if I am *the last*, she must complete it at last. What I said at first—I must complete at last. But know, satan came after me at first, and as he now stands I was the beginning, and satan is the ending, if I stop here ; then how can I be the *first and the last* ; if I do not accomplish at last what I said at first ? Now here is the wisdom of the wise men perished, and the understanding of the prudent men hid. My word at first, was, it was not good for the man to be alone. My word at last is now the same. The man is evil here alone. The pride of man aspires to be a god.

“ Too plain I see as he’th his Maker’s form,
 They judg’d my honour all their own ;
 If I had so ordain’d my plan,
 To give my wisdom all to man.
 Your spirits you do little know,
 Satan would swell your pride below ;
 But as the woman doth appear,
 She never was a favour here.
 Nor in my bible said to be,
 Then here you all may honour me ;
 To say the woman now is good,
 Because in her the light has flood ;
 Tho’ weak as water she appears,
 The spirit of the Lord is here.
 And on the water now doth move,
 That all mankind may know my love ;
 For I’ll divide the day from night,
 Bring every mystery to your sight.”

And now I shall give you a clear prophecy from the bible, placed backward, as the sun went backward for Hezekiah, when he was pronounced to die, but when the Lord promised to prolong his life, it was by the sign of the sun going backward ten degrees. Now when the Lord giveth a newness of life to man, the bible must be placed backward, the same, to shew you
 he

he hath renewed his covenant with you, and raised you from death unto life, by as pleasant and sweet a fruit as the figs were when applied to Hezekiah, and the Lord added to his life fifteen years, after he was pronounced to die.—And when the bible goeth backward, then the Lord will add to man all the promises in the bible which I have set before you—and know that his promises are yea and amen. Then is it not your privilege to plead them?—so the following lines are from the bible, and I shall give you the explanation of them in part, and then judge for yourselves.

“The spirit and the bride say, come: and let him that heareth, say, come, and let him that is athirst, come.” “For the marriage of the lamb is come, and his wife hath made herself ready.” “Thy Maker is thy husband, the Lord of Hosts is his name, and thy Redeemer the holy one of Israel; the God of the whole earth shall he be called—for the Lord has called thee as a woman forsaken; and grieved in spirit, and a wife of youth; when thou wast refused faith thy God, and all thy children shall be taught of the Lord, and great shall be the peace of thy children; in righteousness shalt thou be established. Thou shalt be far from oppression, for thou shalt not fear; and from terror, for it shall not come near thee. Behold, they shall surely gather together, but not by me. Whosoever shall gather together against thee, shall fall for thy sake.”

“In sorrow thou shalt bring forth thy children: thy desire shall be to thy husband, and he shall rule over thee.” “No weapon that is formed against thee shall prosper: and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servant of the Lord. And their righteousness is of me, saith the Lord.” “I will put enmity between her seed and thy seed, and it shall bruise thy head.” “I Jesus sent my angel to testify unto you these things in the churches. I am the root and offspring of David, and the bright, and the morning star.”

"I am Alpha and Omega, the beginning and the end, the first and the last." "Blessed are they who do his commandments, that they may have right to the tree of life." "For the mountains shall depart, and the hills be moved; but my kindness shall not depart from thee: neither shall the covenant of my peace be moved, saith the Lord, that hath mercy on thee. O thou afflicted, tossed with tempest, and not comforted. Behold, I will lay thy stones with fair colours—and lay thy foundations with sapphires—and I will make thy windows of agates, and thy gates of carbuncles—and all thy borders of pleasant stones." "A garden enclosed is my sister; my spouse: a spring shut up, a fountain sealed, a fountain of gardens, a well of living waters: and streams from Libanon. Awake, O north wind, and come: thou south blow upon my garden, that the spices thereof may flow out: let my beloved come into his garden, and eat his pleasant fruits." "Who is this that cometh up from the wilderness, leaning upon her beloved? set me as a seal upon thy heart; and as a seal upon thy arm." "For lo! the winter is past, the rain is over and gone, the flowers appear upon the earth, the time of the singing of birds is come, and the voice of the turtle is heard in our land." "The fig-tree putteth forth her green figs, and the vines with the tender grape give a good smell. Arise, my love, my fair one, and come away. Oh! my dove, that art in the clefts of the rock, in the secret places of the flairs; let me see thy countenance: let me hear thy voice; for sweet is thy voice, and thy countenance is comely. Take us, the foxes, the little foxes, that spoil the vines: for our vines have tender grapes. My beloved is mine, and I am his: he feedeth among the lillies." "The law of the wise is a fountain of life, to depart from the snares of death." "in the fear of the Lord is strong confidence; and his children shall have a place of refuge. The fear of the Lord is a fountain of life to depart from the snares of death

death. Wisdom reſteth in the heart of him that hath underſtanding: but that which is in the miſt of fools is made known. Righteouſneſs exalteth a nation: but ſin is a reproach to any people. Therefore the ungodly ſhall not ſtand in judgment: nor ſinners in the congregation of the righteous, for the Lord knoweth the way of the righteous, but the way of the ungodly ſhall periſh. Kils the ſon leſt he be angry, and ye periſh from the way, when his wrath is kindled but a little; bleſſed are all they that put their truſt in him—I will declare *the decree*; the Lord hath ſaid unto me, Thou art my ſon, this day have I begotten thee. Aſk of me, and I will give thee the heathen for thy inheritance, and the uttermoſt parts of the earth for thy poſſeſſion: ſojourn in the land, and I will be with thee, and will bleſs thee: for unto thee, and unto thy ſeed I will give all theſe countries: and I will perform the oath which I ſware unto Abraham thy father: and I will make thy ſeed to multiply as the ſtars of heaven, and will give unto thy ſeed all theſe countries: and in thy ſeed ſhall all the nations of the earth be bleſſed: becauſe that Abraham obeyed my voice: and kept my charge, my commandments, my ſtatutes, and my laws. And God ſaid, let us make man in our own image, after our likenefs: and let them have dominion over the fiſh of the ſea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth—ſo God created man in his own image: in the image of God created he him, male and female, created he them: and God bleſſed them, and God ſaid unto them, be fruitful and multiply, and replenish the earth, and ſubdue it, and have dominion over the fiſh of the ſea, and over the fowl of the air, and over every living thing that moveth upon the earth. And there ſhall be no more curſe. but the throne of God, and of the Lamb ſhall be in it: and his ſervants ſhall ſerve him: and they ſhall ſee his face; and his name ſhall be in
their

their foreheads. And he said unto me these sayings are faithful and true: and the Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done. Behold, I come quickly: blessed is he, that keepeth the sayings of the prophecy of this book. And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God, and of the Lamb: in the midst of the street of it, and on either side of the river was there the tree of life, which hath twelve manner of fruits, and yielded her fruit every month, and the leaves of the trees were for the healing of the nations. And he that sat upon the throne, said, behold, I make all things new. And he said unto me, write, for these words are true and faithful—and he said unto me, it is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely—he that overcometh shall inherit all things: and I will be his God, and he shall be my son. And I saw an angel come down from heaven, having the key of the bottomless pit, and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the devil, and satan, and bound him a thousand years; and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more till the thousand years should be fulfilled. And I saw heaven opened, and behold, a white horse, and he that sat upon him was called faithful and true: and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written that no man knew, but he himself; and he was clothed with a vesture dipped in blood, and his name is called the word of God. And there appeared a great wonder in heaven, a woman clothed with the sun, and the moon, under her feet, and upon her head, a crown of twelve stars. And she being with child, cried, travailing in birth, and pained to be delivered. And I heard a loud voice, saying

saying in heaven, now is come salvation and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night, and they overcame him by the blood of the Lamb, and by the word of their testimony. And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them who dwelt upon the earth. And after three days and a half, the spirit of life from God entered into them, and they stood upon their feet, and great fear fell upon them who saw them. And hath made us kings and priests unto God and his Father—to him be glory and dominion for ever and ever, amen. And when these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh. And he swallowed up death in victory, and the Lord God shall wipe away tears from off all faces, and the rebuke of his people shall he take away from off all the earth; for the Lord hath spoken it, and it shall be said in that day; lo! this is our God: we have waited for him, and he will save us: this is the Lord, we have waited for him: we will be glad, and rejoice in his salvation. Open ye the gates, that the righteous nation which keepeth *the truth* may enter in. Thou wilt keep him in perfect peace, whose mind is stayed on Thee, because he trusteth in Thee. And the key of the house of David will I lay upon his shoulder. So he shall open, and none shall shut; and he shall shut, and none shall open. And I will fasten him as a nail in a sure place, and he shall be for a glorious Throne to his father's house. And it shall come to pass, in the day that the Lord shall give thee rest from thy sorrow, and from thy fear, and from the hard bondage wherein thou was made to serve. Therefore with joy shall ye draw water out of the wells of salvation. And in that day shall ye say, praise the Lord, call upon his name, declare

declare his doings among the people, make mention that his name is exalted. The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid and the calf, and the young lion, and the fatling together, and a little child shall lead them. The remnant shall return, even the remnant of Jacob unto the mighty God: for he saith, Are not my Princes, altogether Kings? Bind up the testimony: seal the law among my disciples. Behold I and the children whom the Lord hath given me are for signs and for wonders in Israel. Ask thee a sign of the Lord thy God; ask it either in the depth, or in the height above. They that trust in the Lord shall be as mount Zion; which cannot be removed, but abideth for ever; as the mountains are round about Jerusalem; so the Lord is round about his people from henceforth, even for ever. For the rod of the wicked shall not rest upon the lot of the righteous. And the elders of Jabelh said unto him, give us *seven days* respite, that we may send messengers unto all the coasts of Israel, and then if there be no man to *save us* we will come out to thee. And Rebecca took goodly raiment of her eldest son Esau, which were with her in the house, and put them upon Jacob her younger son. And I will make of thee a great nation, and will bless thee, and make thy name great, and thou shalt be a blessing: and I will bless them that bless thee, and curse him that curseth thee; and in thee shall all families of the earth be blessed. And the Lord God said; it is not good that the man should be alone, I will make him an helpmate for him. And the Lord God caused a deep sleep to fall upon Adam, and he slept, and he took one of his ribs, and closed up the flesh instead thereof; and the rib which the Lord God had taken from man made he a woman. And the spirit of God moved upon the face of the waters—and God said, let there be light, and there was light—and God saw the light that it was good. I have given my readers the prophecies of the Bible,

Bible, as I was ordered to fulfil the scriptures, to begin with the last, and to bring it back to the first, that the first may be last, and the last may be first: and I speak from the parable of the labourers being called into the vineyard, at the eleventh hour to receive equal with them who have born the burthen and the heat of the day; and here is the last hour for man. The first man, Adam, had every promise made him to be in the likeness of his Creator. Male and female created he them at the time the heavens had suffered violence, and man hath been pursued by violence ever since the creation. Men have used violence one with another, as the fallen angels did in heaven before they were cast out; and the promise was made to the faithful that they should fight and overcome on earth, as the angels did in heaven. Now to gain this promise, men have born the burthen and heat of men's anger:—witness all the prophets, apostles and martyrs what they suffered from the violence of men. Thus heaven and earth have suffered violence, and in the likeness of men I came down to dwell amongst them: And in their likeness I died with them.

And so far is the likeness of man and me—
 And heav'n and earth shall now agree;
 For in man's likeness I'll appear,
 At first the heavens I did clear;
 And cast the rebel from my throne,
 And in my likeness soon 'twas known:
 The earth all in confusion stood,
 Tho' all things I pronounced good;
 As good in heaven did all appear—
 But now the mysteries I shall clear:
 Proud Lucifer, from heaven's high throne,
 Judg'd he had power like my own;
 And so in heav'n he did swell,
 And made the angels to rebel,
 And so the tumult it went on;
 The wars with angels are unknown,
 Before I cast the rebel down,
 On earth the likeness soon was found;

B

And

And so on earth it hath gone on,
 As it in heav'n at first begun.
 But now your privilege you may see,
 Awake, mankind, and act like me;
 To cast the rebel from your throne,
 And then the earth is all your own.
 So in my likeness now appear,
 And then the mysteries I shall clear.
 When you begin to act like me,
 In my perfection all shall see:
 Your kingdom shall in glory burst,
 When you the rebel here have cast;
 For now you see the journey's end,
 In heav'n the rebel I made bend;
 And cast him headlong from my throne,
 And then in peace, to all be 't known,
 I did the heav'ns alone possess,
 And now my likeness I'll place this:
 Let men, as Gods, now boldly stand,
 If they this earth will now command;
 'Then now as Gods they must appear,
 And boldly tell the Serpent here,
 That earth was never made for he,
 And with the woman all agree.
 It was for man the earth was made,
 When the foundation first was laid;
 And now the earth you've all gone thro',
 Survey your lands, and claim your due;
 And see the land marks, how they're plac'd,
 And now arise, ye fallen race,
 And say, as Gods we now shall be—
 'Thou spok'st the truth, we'll conquer thee;
 For in God's likeness we'll appear,
 Our Saviour died our guilt to clear;
 'Then now HIS promise we do claim,
 He made the woman at the time;
 That we should surely bruise thy head,
 And now that promise is our *plead*;
 That we may have this earth our own,
 Like God, thy power for to unthrone;
 And in his likeness to appear,
 We do not want thy presence here,
 For to direct us what to do,
 Our God, our God, we wish to know;
 And HIM to serve, and to obey,
 We see the land marks, how they lay,
 That we are liken'd to our God,
 By every footstep we have trod.

Christ died for us, and we for him,
 And plain the likeness now is seen.
 Then as the likeness doth appear,
 Our God for us must conquer here;
 By every promise he hath made,
 We see the land marks how they're laid.

The following words were from myself, bursting
 into tears and thankfulness at the unbounded good-
 ness of God, for the clear manifestation of his love to
 man.

" Glory, honor, praise and power,
 " Be unto the Lamb for ever,
 " For thou'rt worthy of a God;
 To have the power and use the rod.

The answer of the spirit to these words:

Then now let all men say the same,
 And they shall know their Maker's name;
 That in my likeness they appear,
 For in the woman I stand here:
 So with the woman let them stand,
 And every promise now command,
 That I have placed before them all,
 For so my kingdom now shall fall;
 And to the faithful must appear,
 For every mystery I shall clear,
 And place them in the seven here.
 It is the Mother and the Son,
 And Abel's vengeance now must come;
 And Abraham's promise must appear,
 And Isaac next the truth see clear;
 And Jacob's princes now become,
 And Moses gain the promis'd land;
 And Hezekiah must be found
 To pray for life, and must abound
 To raise a fallen David's throne:
 Then all these land marks are your own.
 For I have brought it back to man,
 That in my likeness you may stand;
 And in my likeness to appear,
 And then pursue your journey here.
 As I have brought it back to man,
 How in my likeness all do stand;
 The woman in her husband's room,
 Then, Lucifer, now, know thy doom.

This subject I shall drop for the present, and defer the farther explanation of it till another time, and insert a letter that I sent to a gentleman in London, on 20th October, 1801.

SIR,

Ex-ter, 20th Oct. 1801.

I must beg to inform you, you judge too highly of me and Mr. Brothers. The name of the bride, and the name of Mr. Brothers lead you into mistaken notions. Christ is the bridegroom, believers are the brides; but the shadow is to one, the substance to all. It is placed in the Bible, "the bride, the Lamb's wife, hath made herself ready;" that means, by perfect obedience to the commands of the Lord, she is ready to declare what is his righteous will concerning men: That the marriage of the Lamb is come to all that come unto him; that he will join all nations and kindreds together as the heart of one man. For the Lord will not leave till he be the desire of every nation. You little think what is before you, nor how true my writings have been this year; but another year will convince you my prophecies will come on fast. The name of Mr. Brothers stumbles himself and all men. Christ is the Prince, the King of kings, that will rule and reign in every heart, and all believers are his brothers; and when the Lord brings in his glorious kingdom, he will make his brothers kings and princes unto God: for his friends are his brothers; and for your sakes Mr. Brothers has suffered imprisonment, to shew what his brethren have suffered for the sake of Christ, in Mr. Brothers and me. There is a great mystery in his having been in prison near seven years; and I have suffered imprisonment in mind and heart, in temptation and persecution, in sorrows more than pen can paint, or heart conceive, for near ten years.

So

So now you see a mystery,
 The man and woman plac'd,
 And bound as prisoners for to be,
 And ev'ry sorrow taste.
 And to the fall this calls you all—
 A mystery deep for man :
 Which at the time, the nations all,
 In sorrow seem'd to stand.
 Tumult and war abroad did appear;
 Distresses were at home.
 And Zion's travails must be clear,
 When he and I did groan.
 Encompass'd round with ev'ry sound,
 By man that is unjust:
 They said the same, my senses gone,
 And both alike were plac'd.
 But soon you'll see a mystery,
 When heaven frees our chains,
 Then your deliv'rance you will see,
 That never felt our pain.
 In heart and mind, what did we find?
 Temptations strong within,
 Encompass'd round with ev'ry sound,
 And sore afflictions seen.
 What we went through you do not know :
 But this you do discern
 Because the prison's in your view,
 Which keeps the man from harm.
 While I without, so full of doubt,
 Feel ev'ry travail pain
 Of jealousy and misery,
 While faith and fear remain.
 Left to go on; and stumble men;
 Their senses all seem lost:
 They know not who does guide my hand;
 Nor can their wisdom boast
 That they cou'd see as clear as me,
 Of what was hail'ning on:
 Nor how their bows now broken be;
 The wise men are become
 To miss their mark, and in the dark,
 They'll be benighted soon;
 And, like the blind, the wall can't find:
 They're sun-clouded at noon.
 If they can't see the mystery,
 To sinners all are broke,
 And, like the clock, strike sixty three,
 And miss in every stroke.

For

For thirty one it struck at ten,
 And thirteen at eleven :
 But when *it to the middle came*,
 Two strokes alone were given.
 So it began, and so went on,
 With random work all round ;
 And when unto the four it came,
 Full sixty strokes were found.
 So by the clock, from every stroke,
 No man could judge the hour,
 And so to men it now is come,
 It's all beyond their power.
 For random work did all begin;
 And random work will end ;
 And you will see a mystery,
 In all that I have penn'd.
 And every line you'll find goes deep,
 To shivers all are broke,
 For like the clock the wise men speak,
 And miss in every stroke.
 So if the hour you wish to know,
 You must look to the dial ;
 For like the stroke the words did slow,
 And every word did fail.
 As I have said, they were misled,
 As Ahab's prophets were,
 To tell the king for to go on
 In such a random war.
 But for the dial, it did not fail,
 But every hour did keep ;
 So all might see, that look'd at it,
 That random* it did speak.
 Now I'll explain what this doth mean ;
 The church clock it came from,
 That regular in hours went,
 But ev'ry hour struck wrong.
 So from the clock, and from the stroke,
 I'll fully answer here ;
 The dial was true, bring to your view,
 The Bible *does not err*.
 But as for men, they now are come
 To run their Bibles so,
 That every word they speak is wrong,
 The truth from none you know.
 For every hour 's beyond their power,
 For man to speak aright ;
 Unless it's by the Spirit's power,
 To bring it to their sight.

* The clock struck at random.

Then to the Bible you must look,
 To see how all is plac'd;
 The man the truth he did forsake,
 And did his Lord disgrace;
 To blame the partner of his soul,
 And cast the blame on Heav'n:
 The Serpent must been screen'd from all,
 Had not *her* word been given.
 And now, alone, she makes her moan,
 And does for vengeance call,
 For men to free her misery,
 And break the bonds for all.
 As man was bound, as she was found
 For to bring on his guilt,
 But she is free—a mystery—
 No prison she has felt.
 Because no blame she cast on man,
 Nor did her Maker blame;
 'Twas but the Serpent she condemn'd,
 And now she cries the same.
 So how can she in prison be?
 Will you the woman cast?
 And say the Serpent now you'll free,
 And let his malice burst?
 Upon you all it sure must fall,
 To strike the woman dead;
 Then with the Devil you must fall,
 No advocate to plead.
 For if you stand, be 't known to man,
 The woman must you free;
 And Christ in her must sure be found,
 In freedom left for man.
 For in the fall, I tell you all,
 She no *man* did condemn.
 When on her head the blame was laid,
 The Serpent did appear;
 And on his head the blame she laid,
 Will you condemn her *here*?
 Then Satan he, a *man* must be,
 Much stronger than at first.
 And there's no way *you* can be screen'd;—
 Your advocate is lost.

Here I shall tell you the mystery of the clock. I
 was at Sowton, near Exeter. I was there one day in
 1796, and took notice of the church clock, how it
 struck. At ten it struck thirty-one—at eleven it struck
 thirteen—at twelve it struck two—at three it struck
 one

one—at four it struck sixty—at five it struck sixty-three—and at eight (they say) it struck forty; but I cannot remember every hour. It was then deeply explained to me as a type of the nation.—I am, &c.

JOANNA SOUTHCOTT.

Having received letters from many different men, that they are the gods of the earth, and the Lord will reveal himself to no other: their letters were answered to me in the following manner. Now I shall answer thee and all mankind. They shall know I am loving unto every one, but to strip man of the pride, that the fallen angels had, I took a bone from him in Paradise to preserve him at last —And therefore man alone is imperfect; then how can an imperfect man aspire to perfection? I tell thee there is no perfection in man, and had he been made the perfect man alone without the woman, Satan would have swelled him with as great a pride, as he did the fallen angels; and men and devils would have perished together: for men would aspire to be gods by the arts of Satan—therefore the bone that I took from man, and the tree of life which I preserved for man, shall be for his preservation at last. And all men shall know the same hand that brought him the evil fruit, shall bring him the good fruit—and as a child is nourished by his mother's milk: so ye must become as new-born babes to desire the sincere milk of the word, that ye may grow thereby—and now all men shall know the sincere milk of the word must come from the woman, that no man may boast. But when ye are come to stronger years, then will the scriptures be opened to your view.

For then you all will see the wine,
That I'm the root, and thou'rt the vine;
And then the wine must all appear,
And now the mysteries I shall clear.
Man with his Maker did contend,
But now 'tis drawing to an end,
That I shall so contend with all,
And prove to man I knew his fall.

without

Without the woman would appear,
 And now without the woman here,
 Do men as gods aspire to be,
 And say the knowledge of the tree
 Is surely placed in them alone,
 And they as gods my mind have known.
 Men now as gods they may appear,
 But I shall fully answer here;
 That they as gods shall never come,
 Till they are joined to their bone;
 And with the woman do agree
 To take the fruit held out by she;
 And then I'll join them to the vine,
 And all shall know the root is mine;
 Who took the partner from my heart;
 As I at first the man did part,
 To take from him one single bone,
 To be his helpmate then alone.
 But as his helpmate he did blame,
 By her I'll put mankind to shame;
 And as his rival will appear:
 I died the woman's guilt to clear.
 And now in her I'll clear the whole,
 And bring all to the gospel pole.
 So let the barren womb appear,
 That I pronounc'd so blessed here:
 And see the paps that ne'er gave suck,
 So full of every perfect milk,
 And perfect it shall now appear;
 For all my gospel now I'll clear;
 As indignation I did see,
 In my disciples for to be;
 To see the woman on my head,
 Give me such honour as she laid:
 So on my head she doth appear,
 And honour to me she brings here:
 Which men's proud hearts cannot approve,
 Because yourselves too much you love,
 And all my love you have forgot,
 When I your ransom dearly bought,
 When nailed to the cursed tree—
 Appear, vain man, and answer me,
 How you can stand without your bone?
 You say, you're gods, and gods alone,
 Then gods alone appear to be,
 But never ask an help from me;
 For I shall never help you here,
 But in your helpmate all I'll clear;

Because my ways are not like man,
 You know not how I've laid my plan;
 For your redemption to appear
 And prove my wisdom did not err.
 When I the woman first did form,
 Though man too soon my ways did scorn.
 And now vain men, I'll scorn you all,
 That now despise the woman's call;
 For you shall find I'm not like man,
 For to despise my father's plan;
 But in the woman I'll appear,
 And your redemption so I'll clear.
 Then at the head I now must stand,
 The second Adam now to man.
 And bring the partner from my side,
 Whom I have pronounc'd to be the bride,
 That over her I now do rule,
 And man must judge his god a fool;
 To let a woman thus appear,
 In wisdom man can never clear,
 In arguments for to confound,
 That 'tis not like the heavenly sound,
 In every promise made at first,
 And here your happiness must burst.
 For now in Adam I do stand,
 But as a God, and not as man,
 Though in your likeness I appear,
 But now the likeness I shall clear;
 For now I'll cleave unto the bride,
 As it by Adam was applied;
 And to the bride I'll surely cleave,
 Father and mother now I'll leave;
 For to complete my father's will,
 The woman shall the serpent chill;
 For I in her will strong appear,
 And all her children strong I'll clear;
 And you shall find I am more than man,
 Then how shall satan foil her hand,
 Or dare to pluck her hand from me,
 And now your weakness you may see;
 That you could never keep the bride,
 From satan's arts that were applied;
 But said she did you overcome,
 Then now I'll turn it back on man;
 For she shall overcome the whole,
 As I in power o'er her do rule;
 As her desire in me is plac'd,
 I'll answer now the human race,
 And let thy words in print to stand,
 And then I'll boldly answer man;

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That thy desire is all to me,
 And I am the rival all shall see;
 That is in power to keep the bride,
 And throw my Bible open wide;
 Which I shall do now by her hand,
 For now I see the pride of man,
 That they as gods would now appear,
 Did not the woman foil them here;
 And so she foil'd them at the first,
 When they in Paradise were plac'd;
 And now the last she doth appear,
 And all shall find she'll foil them here.

Here I shall insert the lines that I am ordered, and which I never thought to have made public to the world—but now being commanded I must obey. I was ordered to chuse one of these two things, *viz*:—to have an inheritance given me with my brethren and fellow-labourers in the Lord—or, when I had finished my work the Lord had given me to do, to depart this life and be with Christ. So death or life was put to my choice. But as my desire is not for this world, but to be with Christ, which is far better, I gave the following answer, which is the desire of my soul; but never intended to have made it public, though now I am commanded to do it. It is as follows. O my God, my answer is ready, when I have finished the work thou hast given me to do, for thy own honour and great glory, and the good of mankind. Let me, I pray thee, have a building with God, eternal in the heavens.

And when the mighty work is wrought,
 Receive thy ready bride,
 Give me in heaven a happy lot,
 With all the sanctified.
 For thou that know'st all things, knowest I love thee,
 And that I set no idol up above thee;
 I love thee more than life or interest,
 Nor hast thou any rival in my breast,
 That with my Saviour I can now compare;
 For O the heavens to me would scarce seem fair,
 Unless I there behold thy glorious face,
 And coop all heaven in the dear embrace : So

So here, my Lord, my hand and heart resign,
And let me say my Lord alone is mine.

Here is the answer of the spirit to the above words:

Then now I answer I'm thy Lord alone,
And in thee now I'll lower the pride of man;
And let their fig-leaves now for to appear,
And say we're naked, now we all see clear.
Because as gods we can't aspire to be,
Though we are are told so, as they now told thee;
Then now I ask who 'twas that told them so?
And will they answer now they do not know;
Or will they answer Satan in disguise:
Then I will answer, men will now act wise,
And then as gods I'll make them t'appear,
And give them clothing they did never wear.
For on the serpent *both* must cast the blame,
And then they find that I'm God the same.
As in the new creation at the first,
And in the woman did man's pleasure burst;
When from his sleep he did awake to see
His perfect likeness in the woman be,
A happy union then did soon take place,
Awake, awake, O all ye sleepy race,
And see your helpmate stand before your eyes,
Which soon in wonder will you all surprise.
Much more than Adam was surprised at first,
And more than Adam shall your glory burst;
To see your helpmate then for to appear,
And bring such news as you did never hear,
And bring such knowledge to the sons of men,
And see the good fruit to be handed down:
Then all together men will stand amaz'd,
In heavenly raptures men will stand and gaze;
To what new pitch of knowledge are we brought,
To know our Maker by a woman taught;
To be our father, and to be our friend,
To be our Saviour, now from heaven descend;
With heavenly wings then gliding from above,
With transport joy we see the harmless dove;
Bone of our bone, and flesh like ours to be,
Is this the hand that Satan did betray?
Is this the hand our Saviour did redeem?
Then now we see the fountain, and the stream,
As from the woman he did come at first,
And in the woman doth his glory burst;

And

And in the woman it doth all appear,
 And now we see the light divided here :
 The man in darknes he appear'd at first,
 But from the woman did the light then burst ;
 And in the woman we do now see clear,
 Our Maker's wisdom, when he form'd her here.
 O! blessed Maker, how could Adam blame,
 We see thy wisdom, and admire the same.
 Blest be the fruit, now given from her hand,
 We see thy wisdom in the woman stand ;
 That all alike we may be perfect men ;
 And 'tis by faith we must perfection gain ;
 And 'tis by faith the promises were made,
 Our Maker's wisdom cannot be betray'd.
 So by thy wisdom we'll receive our bone,
 And then these promises are all our own ;
 Because we know she there was took at first,
 And now our bone return'th it, back at last :
 For we, like Adam, all have been asleep,
 But now, like Adam we may wake and weep ;
 With joy and gladness we may now behold,
 Our Maker's goodness HE hath now unfold'd.
 And plain we see we are not perfect men,
 Until our bone is join'd to us again.
 And here's the pearl that we find was hid,
 And here's the fountain that at first was laid,
 For sure HE wisely then did lay the plan,
 To raise the house of clay as he began—
 For now his building he hath all gone through,
 We see the beauty, and the house we know,
 Is like the corner stone was laid at first
 And in this likeness all our joys do burst ;
 And in his likeness it doth all appear,
 We see no shadow of a turning here ;
 So all together it is like our God,
 He doth not vary, as before he said.
 Then how shall man like God for to appear,
 If he do vary from his Maker here ;
 For every turning now we plainly see,
 Is found in man, that now doth turn from HE.
 Then how God's likeness can we see in man,
 That from his Maker hav' th his every plan ;
 And judge his ways are clean before his sight,
 And crooked now he makes the paths so straight ;
 And by these crooked paths we now see clear,
 That God is right, and men alone do err,

As he does vary from the ways of God,
 And now the fall of Eve is clearly shewed;
 To be as Gods brought on her fall at first,
 To be as Gods the Serpent now does burst.
 As much in man we see him to appear,
 As in the woman, when he made her err,
 So now in both we plainly see the fall.
 And now, our God, we see is all in all.
 And all in all HE doth to us appear,
 And now the day-light we do see most clear;
 If we will come to be the sons of God,
 We must confess the truth of what he said.
 It is not good for man to be alone,
 We all came naked from our mother's womb;
 And naked thither we will now return,
 And of her spirit let us to be born,
 Because the mystery now we plainly see;
 Christ's kingdom we must all enjoy that way,
 For now like Moses, ye must all appear;
 Put off your shoes, the ground is holy here;
 For in your shoes, I say, you all do stand,
 And in your wisdom, I do now see man
 To stand with boldness out against his God,
 Then you may tremble all at Moses' rod.
 If he puts off the wisdom he hath placed,
 And now, like Moses, will his God embrace,
 And now to stand like Moses, heretofore,
 Put off his wisdom, and I'll say no more.
 And to God's wisdom let him now submit,
 And then he'll put the shoes from off his feet.
 And then the flaming bush will fast appear,
 And Israel's children may begin to fear;
 And say, my face they tremble for to see,
 Deep are the lines, and great the mystery;
 As many Moseses, I say, are found,
 To cast their wisdom, all to hear the sound;
 And so their shoes already they've put off,
 I mean their wisdom, now I've said enough.
 Then to the flaming bush they may appear,
 And then my voice, I say, they'll surely hear:
 For deeper mysteries lie before your view,
 From types and shadows all my Bible through;
 But when the substance doth to you appear,
 Then every mystery I shall surely clear.

Here

Here I shall insert part of two letters, that I sent to two reverend divines, on the 6th of December, 1801, in answer to two dreams of the former, and other things relating to the latter: the whole of which may perhaps be given to the world hereafter.

Reverend Sirs,

I beg pardon for troubling you with a letter; but conscience compels me: and I am commanded to write to you from your dreams. The Lord is the same yesterday, to day, and for ever. He warns by dreams and visions of the night; and the angels of the Lord are ministering spirits. You are warned in your dreams of dangers that will fall on ministers, if they are now careless in looking into these mysteries, and do not awake as men out of sleep. This was my prophecy in the beginning—that when the sword of war ceased, the sword of the spirit must begin. That meaneth men disputing by words, like swords contending with each other. They that are led by the spirit of the Lord believing and looking for Christ's kingdom, and pleading for it: and they that are led by the spirit of the devil, believing all a dream, and pleading against it. So this controversy will be among men upon the earth, as it was among the angels in heaven, when satan and his party were cast out: and so it will be now upon the earth. A holy war will now ensue: and satan and his party be cut off from the face of the earth. For now the Lord will try men.—Who is for him, and who is against him. They that are for him will possess his holy mountain, and he will take the stumbling-block out of the way of his people; and they shall enjoy his glorious and peaceable kingdom:—but those that are against him he will cut off from the face of the earth; as the angels were cast out of heaven. Satan must fall, and all his friends must fall with him, as the angels did. The Lord will send out his destroying angel to go through the land, and will cut off men faster by the plague

plague, pestilence, or some other diseases, than they were by the sword of war. But judgment will begin at the house of God: that is, with the shepherd's of his flock. If they will not give them the warning their blood will be required at the shepherds hand, if they die in their sins. Therefore, it is written their teachers were blind guides, and their priests were polluters of the sanctuary. Woe unto them that go unto them! For now if the blind are leaders of the blind, they will all fall into the ditch together. So this danger stands before you, and all shepherds, if you do not awake, as men out of sleep. Now I shall come to the other dream of the horse carrying you into the pulpit, and you there finding these words "*and Jesus wept.*" Then now reflect on his love to man: and now he is come to try men's love to him: and he finds them every where, and in every place cold and lukewarm. Then may he not weep to see his love so great for man, to shed his blood for their sakes, and them so dead and cold to him?—"The ox knoweth his owner, and the ass his master's crib, but, Israel doth not know: my people do not consider." Your horse knew his owner, and his master's crib, to carry you into the pulpit. But mark, what words met you there, "*and Jesus wept*" to see you had no salt in yourself, but was carried away by every wind that blew. The Lord hath set an example for man, by saying, "I will go down, and see whether these things are *so* as they are come up before me." The Lord did not want to go down to know, for his eye is every where present: but he spoke these words as a pattern for man. When strange things are brought before them, deep and weighty, they ought to go down and know if it be so; that they may be clear when they judge, and just if they condemn. Now judge for yourself, Sir, if your text may not be applied to you, and unto all ministers. Is there not cause enough to
say

say, "*Jefus wept?*" judge the writings which way you will. If you judge them not of God, where is the regard for his honour and great name, to suffer a woman to go on, and to say the Lord saith, if he *hath* not spoken. All the letters I have wrote to ministers in his name, from 1793 to this time, must now be brought forward before the whole; and how will ministers answer for themselves, if they judge it not of God? for it is written, "thou shalt not suffer sin upon thy neighbour:" (Lev. xix. 17.) and this is the sin they ought not to suffer.—Yet they are suffering the greatest sin that ever was committed in the world, if they judge the writings not of the Lord—to see his name branded throughout the world—to say he is come in the spirit of prophecy, speaking in the woman, to warn all men of his coming in majesty, and great glory, and great power, to save his friends, and destroy his foes. Now if I have said what the Lord hath not spoken, are not all the woes pronounced against me? and would not men shew their love to God, to put my foolish tongue to silence; not to rob God of his honour, and brand his name with arts and lies, if it be lies? how ready are men to contend for their own honour? then ought they not to contend for the honour of God? But on the other hand—if it be of God, let men judge for themselves. When our dear Redeemer came to bear the blame, man cast on him in Paradise, how ready were men, how warm and zealous to cast it on him, and say, "crucify him, crucify him." They were not wanting to bruise his heel: but now he is come in the spirit to fulfil the prophecies given to the woman, to bruise the serpent's head, how *lukewarm* is man now found? Not caring whether his head be bruised or not: but sooner say, with the Jews of old, "his blood be on us, and our children:" we will not try to bring it on the head of the serpent. Yet all men know it was prophesied, "the day of vengeance was in his heart." (Isaiah lxiii) so it must fall on man or devils. May not this un-

kind, cold return in man grieve the holy spirit of the Lord? And meet every minister at his pulpit door with these words, "*and Jesus wept?*" This letter I was ordered to send to you with these words—"Whether he will hear, or whether he will forbear, speak my words unto him." I was ordered to have your name written in the sealed book; and you are at liberty to come and judge for yourself. I know the expence of the journey is great, but the love of Christ to lay down his life for man was much greater. Consider what a thorny journey he undertook for man. Fatal indeed must it now be for all men, if no man would undertake a journey for his sake, to find out the truth of these things.

For as the dream did so appear
 The roads are so for man;
 The Shepherds may begin to fear,
 The'll feel my heavy hand.
 If they stand out, so full of doubt,
 They all will tumble down;
 The horse and rider I shall throw,
 That will not judge the sound.
 I well may weep, to see my sheep
 Such careless Shepherds have;
 When I've shewn them all so plain,
 How they their flocks may save.
 In Adam's stand I now demand
 The man for to appear;
 And tell me from the woman's hand,
 Why he denied me here.
 Will you begin as Adam then,
 The woman we obey'd;
 Then I'll confess the fault is mine,
 If you be now misled.
 But if you flee another way,
 As man obey'd at first;
 When Satan's arts did her betray,
 And death on man was cast.
 I told you then, ye simple men,
 That he would bruise my heel;
 And just the same I told you then,
 The Serpent she would foil.
 To bruise his head, as it was said,
 And now his head I'll bruise;

If you like Adam now proceed,
 And don't her hand refuse.
 For I'll begin to plead for man,
 This way I cannot blame ;
 He first obey'd, as she hath said,
 And now he has done the same.
 Then she and I the cause must try,
 And man must sure be free.
 In Adam's innocence you're found,
 In true simplicity.
 Five thousand years, ye now see clear,
 Five men have right obey'd,
 That now together sealed are,
 And six in part are laid.
 But like the date, it came too late,
 To have the letter through ;
 And so 't will be the end you'll see,
 The Century all shall know.
 'Tis now too late, the book is shut,
 And all is sealed up ;
 The six did come by my command,
 And Satan here must stop.
 For I'll begin to place these men,
 To every thousand past ;
 And first from Adam I'll begin,
 He right obey'd at last.
 And Noah then, I'll prove the same,
 And Abraham must appear ;
 And Daniel's in the lion den,
 And Moses' rod is near.
 So for the six, I now will fix,
 The shortening of the days ;
 In true obedience, like the rest,
 And all shall see my ways.
 That it is come so much like man,
 The century's now too late,
 To have the thousand years to stand,
 Like every other date.
 So I'll begin to seal up man,
 That now obeys my word ;
 And strike the lintels of the doors,
 And send my glittering sword,
 For to go through you all shall know,
 And Pharaoh's host destroy ;
 My sealed number now shall come,
 My kingdom to enjoy.
 So 't shall not stand, by my command,
 As it hath stood before ;
 And it shall never come to pass
 As men suppose it here.

For I'll go on as I've begun,
 And all I'll now go through;
 And as the people cursed thee,
 I'll bring it to thy view.
 They shall not stand, against thy hand,
 For every soul shall fall;
 And now you all shall see my ways,
 I will destroy them all.
 So ask a sign, and thou shalt find,
 The sign it shall be given;
 And all shall see, it so shall be,
 When I the lump have leavened.

The latter part of these verses was addressed to the latter divine, and which was explained to me from a dream of Mrs. Jones. She dreamed she heard me reading my writings, and also the seventh chapter of Isaiah, the 7th and 11th verses particularly. Soon after she told me the dream, I went to Mr. Taylor's and a lady who was there, and who firmly believed my writings herself, told me how much she had heard me cursed, as they said, peace and plenty were come, and they judged every thing would go on well, as it had for years past; but as it is in the 7th verse, it will not stand according to their judgment; and as the sign is mentioned in the 11th verse, it is now said to me, I shall ask a sign, and it shall be granted me, to the convincing of you and all mankind I shall conclude this with the words I finished the former divines's letter. I trust you will pardon the liberty I have taken, as I have not done it of myself; but sent you a letter as I was ordered by the Spirit, *word for word*, perfect as indited to me by the Spirit. So I have forwarded it to you, and I trust the will of the Lord will be done in you, and by you. I shall be happy to see you in Exeter, with the other ministers, for then you will be a clear judge for yourself.—I am, &c.

JOANNA SOUTHCOTT.

I shall now give some faint description of the manner in which I was led in 1792, which brought me to my prophecies. My religion is that of the established Church

Church of England; but being of St. Paul's mind, to try all, prove all things, and to hold fast that which is good; knowing God is no respecter of persons; but in every place where his Gospel is preached, it is said, the Lord is in the midst of them; I attended constantly my church, forenoons and afternoons, and received the Sacrament. At the same time I also attended Mr. Westley's preachers at eight o'clock in the mornings and at six in the evenings; these hours not interfering with the service of the established church; but did not then join their society, though I was much invited to do so. But at Christmas, 1792, by divine command, I was ordered to join the society, for ends I should know hereafter, for something should happen in the class meeting, which would be the means of convincing the people. So I joined them as commanded, but nothing happened till the Easter following: the Good Friday I was more than commonly struck with the love of Christ for man; and all his love and sufferings from the manger to the cross appeared before me in such lively colours, that it would be fruitless to attempt to pen the feelings of my heart. The Sunday following I was deeply struck with hearing the 24th chapter of St. Luke's Gospel read, and particularly noticed these words in the 25th verse, "O, fools, and slow of heart to believe all that the prophets have spoken! Ought not Christ to have suffered these things and entered into glory?" And how he expounded to them in the scriptures. This brought all the scriptures to my remembrance the following day, and thinking with myself, that I might say with our Saviour, ye fools, and slow of heart, to disbelieve them. How true is God to his word, how true to his promises? My past life with the Bible came quick to my remembrance: and I began to meditate on what manner I was sent to Exeter, praising the Lord in my heart for all his goodness towards me. I was then answered I should go to the class meeting and speak of these things, that had been called to my remembrance. But
 thinking

thinking with myself, no one spoke of past experience in a class meeting; how should I go to act different from others? But I was answered, if thou art afraid to speak of the goodness of God, I will take it from thee. For now thou art comforted, strengthen thy brethren. This made me speak of the manner of my coming to Exeter in the class meeting, which you will see in my fifth book. This I thought they might judge me simple, and I was much confused whilst I was speaking. The day following I had a cloud come over my soul in the morning, and all my comfort seemed gone. I went alone, and was earnest in prayer, as the comforts of the Lord seemed to have left me. I was answered the people at the meeting were malicious against me; hearing me speak so much of the goodness of God, they had been in prayer that the Lord would take it from me. At these words I started with confusion, and said to myself, *it cannot be*; they are too religious men, and Mr. E—, I know to be too good a man. I was answered, it was not he, it was the rest. But he wished me out of the society, fearing I should hurt the people. I said why had he not told me so? I was answered, by the Spirit, because he was afraid to offend thee. This occasioned me to be drowned in tears, and I said to myself, I would not be offended; and judged I was going out of my senses. Tears and prayers were my private companions, and I began to reflect upon myself, that ever I thought so much of the scriptures; and called to my remembrance my father's words, who often used to say to me in my early age—Joanna, my dear child, why dost thou exercise thyself in things too high for thee? It must be milk for babes, but wine for men of stronger years. This was often his gentle reproof, when seeing me affected in reading the gospel. Here I thought his advice good, and determined in my heart not to ponder so deep as I had done; but the more I thought to give it up, the more the Bible broke in upon me, and seemed as though I had ministers

nisters preaching in my ears—in this confusion I spent the day in tears and prayers, and could have said with St. Paul, whether in my senses or out of my senses I could not tell; but trembled for fear I should have lost them. It is fruitless to pen the particulars of that week, but at the end I was powerfully told that I should go to the class meeting, and tell the people what had happened unto me; and what was also in their hearts and thoughts concerning me. This I trembled to do, but being threatened that the Lord would withdraw his spirit from me, if I did not do as I was commanded. This made me go with trembling steps, and when I came I thought many times I should have fainted at the meeting, as the class leader began with these words—let us come to the purpose of the things that are present, and say no more of the things which are past.—This took all fortitude from me, and I thought of leaving the meeting, as I grew faint, but was answered I should not—and then the Lord restored my courage, and I told them I thought it was the powers of darkness that had given me such an account of them, that such things as before-mentioned were in their hearts and minds concerning me to set me against them. But finding the class leader was silent, and the men looking one upon another with confusion in their countenances; I began to grow jealous, and thought to myself what can all this mean? I was answered by the spirit I should leave the meeting *for good*. The next day I was earnest in prayer, being jealous for myself as well as for them; but I was answered what I was told was *the truth*—the very hearts and thoughts of the men. I said to myself Mr. E. is a good man, and I never will believe any other.—I was answered Mr. Eastlake was a good man, and an humble christian before the Lord, but he must come more out of himself, and rely more upon the wisdom of God. I will make this a deep convincing proof to him and to all mankind. This strange working of the spirits within, and seeing every face formed against me
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without of these my companions, whom I thought religious, made me weary heaven with prayers, to know if it was the command of God or not, viz.—the going to speak as I had in the class meeting—this I continued for four days, pleading the words and the promises of God: when all on a sudden I thought the voice of the Lord came to me with power,—“ *It was I the Lord that sent thee unto them, and my loving kindness I will never take from thee:*” it is impossible for man to attempt it; I bid men pray for mercies, but not to direct the hand of the Almighty. Then followed the words spoken in verse in my first book.

In thunder now the God the silence broke,
And from a cloud his lofty language spoke;
Who, and where art thou, O fond, presumptuous man,
That by thy own weak measures mine would span;
Undaunted as an equal match for me,
Stand forth, and answer my demands of thee;
But first let thy original be trac'd.
And tell me then what mighty thing thou wast.
When to the world my potent word gave birth,
And fix'd my centre on the floating earth;
Did thou assist ME with one single thought,
Or my ideas rectify in aught.

These words were delivered to me in a voice, which seemed to mix both love and anger together, and this made me earnest in prayer to know its meaning, and I was answered, the Lord was angry with them for directing the hand of the Almighty, whose ways were as far from man's ways, as the heavens were distant from the earth. These strange things brought me into a slow fever; for I brought myself almost lifeless by fervent prayer. I then went into the country to my sister's for the benefit of the air, where the powers of darkness so strongly assaulted me for ten days, as is written in my first book. So my controversies began with the devil and will end with men, for as the different spirits invisible I contended with in 1792; so now I shall contend with the same spirits now visible in man.—The spirits of the Lord working in one part
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and the spirits of darkness working in the other: for I find the spirits of men now visible, as I found then the spirits invisible. But here I shall proceed to give a further account of what happened in 1792: after the powers of darkness had left me, and the spirit of the Lord came strong upon me, and renewed my former strength. I returned back to Exeter, and was persuaded by some of my friends to join the society again, but I told them what had happened, and assured them it came from the Lord, and that I knew it; at which they marvelled, and could scarce give it credit. The next day I was powerfully answered in prayer, *it was true, and it was from the Lord*: and I should go to Mr. E. and he would confess the truth, and the Lord would draw him by another man to come to me. The Sunday following I met the man, and he entreated me to join the meeting again; I told him they had judged me wrongfully, and asked whom we ought to obey, *God or man?* he answered the Lord; I told him I had; and would never more go to the meeting, unless Mr. E. would tell me the truth: he said he would go to Mr. E. and would make him come to me, and was as good as his word. Mr. E. came, and I told him all I have written, and as much more: he confessed all was *true*; but wished I had told them, that the Lord had commanded me to speak of past experience, for then he said no one would have been offended; but there had been a great deal said about it—he then desired me to come and join them again. Finding the truth of all, I returned home and made a promising prayer, that as the Lord had been so gracious and good to me to lay every heart open before me, and every tongue to confess the truth: I would live in perfect obedience to all his commands as long as I lived; and earnestly prayed, that the Lord would not suffer any wrong spirit to deceive me, but keep me as in the hollow of his hand, as the apple of his eye, and that by the God of truth, I might be led into every truth. The morn-

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ing following the spirit of the Lord broke in upon me, and I was ordered to go to the class meeting in their own wisdom, and tell them that the Lord had sent me unto them to reprove their harsh judging, for who is he that judgeth another? They were no doers of the law but judges, and they should not direct the hand of the Almighty, for his ways were not as man's ways, or his thoughts as man's thoughts. Thus being ordered to go and reprove them, chilled my heart and soul within me; well knowing if they had been offended with my speaking of the goodness of God to me, they would be much more offended if I went to reprove them: so that I thought it impossible to go; but I was answered by the spirit I should remember my promise;

When thou hast made a vow to God,
Defer not then to pray,
For God has no delight in fools,
Who mock him in delay.

These and many more words to the same purpose, made me determine if they were all against me, suffer what I would, I would persevere, and do as I was commanded. But the powers of darkness pressing hard upon me, my own fears began to alarm me, thinking I should not have strength of mind, nor utterance of speech, to go through without some assistance: therefore I prayed the Lord would permit me to go to Mr. Eastlake, the class leader, and consult with him. I was answered go to Eastlake, and do as he directs thee, and thou wilt see what man *is*! The Saturday night I dreamed I was in St. Peter's church, Exeter, and trying to seat myself on a chair, it gave way, and I was near falling, when I awoke. I was answered by the spirit, so will Eastlake deceive thee. Thou trusteth in man, and thou wilt see what man *is*! When I came out of St. Peter's I spoke to Mr. Eastlake, and said I had something to say to him, but he very coolly answered, and addressed another man, not heeding my words. I then followed him slowly till he came
near

near his house, when the man left him; he then looking coolly on me, said, he would speak to me another time. At this I felt as though a dagger had been put to my heart, and jealousy arose in my breast—I went into the fields where I might have liberty to indulge my sorrows alone. Deep were my thoughts, tears, and prayers—jealous for myself, as thinking so good a man as Mr. Eastlake could not err. I was answered if it be of man, it will come to nothing: if it be of God they cannot overthrow it; lest they are found to fight against God. But thy friends are like Job's friends; because they cannot account for the manner of God's strange dealing with thee: they are sometimes silent, and when they speak they speak wrong. In this confusion of my heart, I went into a building made for cattle, and took out my common prayer book, and opened to the 110th psalm, and was deeply struck with these words, "*Thy people shall be willing in the day of thy power,*" which gave me much comfort. I then opened to the 72nd psalm, and was struck with the 18th and 19th verses: "*Blessed be the God, the God of Israel, who only doeth wondrous things: and blessed be his glorious name for ever, and let the whole earth be filled with his glory.*" The psalms with many powerful words coming to me, seemed to administer some consolation to my wounded heart—yet still jealousy alarmed my breast, fearing I was led into some errors, and in a retired manner alone I spent the day. In the evening I was earnest in prayer, that the Lord would direct me aright, and I was answered then have thy conversation aright. This alarmed my jealousy, that all I had been doing was wrong; and I said, *how aright?* I was answered, have thy conversation in the world, and give up thy thoughts of religion, and all will be well. This I knew came from the powers of darkness; and said to myself, it is written ye shall have your conversation in heaven, and commune with God in your hearts, and he will commune with you. I was answered

ed

ed if thou doest these things, thou wilt lose thy senses, if thou doest not give up troubling thyself so much about religion. I said to myself, what then will become of me if I give up religion? I am lost for ever; and I had rather lose my senses than my soul. I was answered; why canst thou not do as others, who mind the world? and all *is well*. Thus being answered by the powers of darkness encreased my sorrows, as I well knew such arguments never came from the Spirit of the Lord; and my troubles seemed greater than I could bear. I was then answered, "*heaviness may endure for a night, but joy cometh in the morning.*"

"A tedious night shall a bright morning have,
 "And then thy soul shall take her old abode,
 "And cloth'd in flesh thou shalt behold thy God."

These words gave me ease, and wishing for the dawn of the returning day. I was much comforted in the morning; and after sitting at my labour many hours, pondering in my heart all that was past, and thinking with myself, why I was ordered to do *all* as Mr. Eastlake directed me. And he had directed me *to nothing*, but deferred to another time. Then an holy fear seized my soul, and I felt as though I had been in the presence of the Most High: when a powerful voice came through me,—“I no more intended thou shouldst go to the class meeting to reprove them, than I intended Abraham should offer up his son Isaac.” I only did it to try thy obedience; and as far as thou hadst it in thy heart to obey, so far will I reward thee. For now will I swear unto thee as I did unto Abraham, that I will make with thee an everlasting covenant, and I will save thee with an everlasting salvation. Thou shalt prophecy in my name, and I will bear thee witness.” What followed you will see in the 27th page of my first book. Here I have given my readers in what a strange manner I was led on to believe the words from the truth I had been told, of what was in the hearts and thoughts of men. Here the
 wisdom

wisdom of God may appear foolishness with men; and I must answer the wisdom of men hath appeared foolishness with me. For as Hezekiah, that was a good man, when the Lord left him to himself to see what he would do, *did wrong*; so I see all men when left to themselves, *do wrong*. Here I shall drop this subject, and insert an anonymous letter that was sent to me by the wisdom of man, but who was ashamed of putting his name to it;—*and well he might*. How unmanly do men appear to take it upon them to reprove a woman, and not have manly courage to own their names, fearing their deeds should be reproved:—so they loved darkness rather than light, because their deeds are evil. Now I shall put *this wife letter* in print, and shew the writer he hath gathered his light from the moon: but when the light of the sun arises, the light of the moon disappears; for the moon cannot lighten the day, neither can the writer of this letter answer one word of a thousand, when I begin to point out the day-light to him. Here follows his letter, word for word.

Mrs. SOUTHCOTT,

Time and circumstances, the best tutors of all others, I should suppose must have opened your eyes, and have convinced you, *and your deluded followers*, that your communications are not from the fountain of truth. Had you or they been open to conviction, the lame excuse concerning your father's death on the 22d of September, was sufficient evidence to prove you in error: but admitting *that had not*, the death of the worthy Basil Bruce, surely was more than enough to determine the whole business; as you positively declare that the Lord had chosen him and his father to go to Exeter and judge your writings: but it was as though the Lord had spoken with an audible voice, he died the very night that the rest set off for Exeter. Your trifling attempt to interpret this solemn affair, only proves that the Lord knows not to-day what he shall

shall do to-morrow. I may, perhaps, be told that the Lord has been pleased to deal in this way with his prophets. Such an answer as this may satisfy those who do not judge for themselves: but those who have made the Bible their study, and even the writer of this, is ready to prove that the Lord never gave a positive command, and like a weak man, repented of what he had done; dis-annulling his former command:—this is making the eternal Lord of Heaven more inconsistent than the fabulous heathen gods, who, when they decreed or swore by the infernal Styx, never violated their oath.

But were the circumstances I have mentioned incapable of convincing you, and your followers, surely the present one before them is sufficient;—you tell them that this *last May* would be “*a fatal May for man,*” and that as soon as June made its appearance people were to be convinced that your writings were given from the Spirit of truth. May is past, nothing uncommon has taken place, June is here, yet all things remain as they were: what miserable excuse is to be brought forward now, is *the fatal thing* to be understood to mean, that a few letters have been sent to a parcel of men, the greater part of whom neither believe in God, Devil, Heaven, or Hell? Alas! my good woman, open your eyes, and read your Bible. This is the command of the Lord, “*they have Moses and the prophets.*” Now then let us be honest to God and ourselves, and be tried by the word of God. When the children of Israel desired to know how they were to know a true from a false prophet, Moses says, “*If thou say in thine heart, how shall we know the word which the Lord hath not spoken; when a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken; the prophet has spoken it presumptuously: thou shalt not be afraid of him.*” Now, agreeable to the positive declaration of the word of God, you have spoken presumptuously; as the things you have mentioned have
neither

neither "*followed nor come to pass.*" from which it appears evident that you have presumed to speak in the name of the Lord, what he has not commanded: therefore I refer you to the 20th verse of the same 18th chapter, "*but the prophet which shall presume to speak a word in my name which I have not commanded him to speak, even that prophet shall die.*" Ezek. ch. 13. "Thus, saith the Lord God, wo, unto the foolish prophets, that follow their own spirit, and have seen nothing; they have seen vanity and lying divination, saying the Lord saith, and the Lord hath not sent them, and they have made others to hope that they would confirm the word. Have ye not seen a vain vision, and have ye not spoken a lying divination? Whereas ye say the Lord saith it, albeit I have not spoken, and mine hand shall be upon the prophets that see vanity, and that divine lies; they shall not be in the assembly of my people, neither shall they be written in the writing of the house of Israel, neither shall they enter into the land of Israel."

It has been a custom with me never to condemn any one. Whenever I have done so from my own spirit I have generally found myself in an error; which has given me pain: if the sacred word condemns any one, they stand condemned without my poor condemnation, but whenever the word of God condemns, I should be a traitor to the truth, if I was to say, it is not so. I, perhaps, may be told that many things mentioned by Mr. Brothers have not come to pass, and that those who have taken up your writings may with as great propriety believe what you have said, though it has fallen out contrary, as to believe, Mr. Brothers, whose writings they profess to believe: but it is not possible, so far, to prove that any one thing he mentioned has erred in its accomplishment; even the very dates have not yet failed;—whenever they do, be assured such communication cannot have been given by the spirit of God.

The

The writer of this hopes you will have honesty and candour enough to let the whole be read before *those poor deluded men your followers*; he has no objection if it is necessary for the sake of defending the word of God, to come forward; but as he seeks neither applause or popularity, he for the present conceals his name: but if you are afraid of coming to the only fountain we have given us for determining what is true, the contents of this letter will be given.

N.B. This letter was received Monday, June 21, 1802.

The following are the names of the gentlemen alluded to in the above letter, *under the name of poor deluded men*: they being convinced that Joanna Southcott's writings are of divine authority, and published by divine command, particularly request their names to be published to the world at large in this book. Rev. Stanhope Bruce, Rev. Thomas Webster, Rev. Thomas P. Foley, William Sharpe, George Turner, and John Wilson.

One gentleman being absent, we have not taken the liberty of inserting his name. Now I have given my readers the anonymous letter that was sent me, I shall now answer for myself, *to such poor deluded men*, who judge of things they know nothing about; but like men looking in the fervent sunshine, whose bright splendor is too strong for their eye-sight; and going into a dark room become sun-blind—and this is the darkness of men's understanding. Seeing the daylight of the gospel thrown open before them *by a woman*, bright as the fervent sun; truths of the prophecies clear as the moon: which is as much too strong for their weak judgment as the fervent sunshine is for their eye-sight—for they can no more look into the divine brightness and beauty of the one than the other. And this being lost by the divine beauty and splendor, they go and consult with their dark benighted minds
where

where no light is, and so they grope for the wall like the blind. I will not say the writer of the above letter was a fool; but I say he is a man void of understanding, and has concealed his name, knowing that if his deeds were brought to the light, he would be re-proved: and then he could not answer for himself—but now I will answer for myself. It was written if my father died at the appointed time, then Christ's kingdom must be established at whatever time my writings were proved; but if he did not, Christ's kingdom would not be established at that time. Before the appointed time was up I wrote to one of my friends, and said my father must out-run the time specified, though when I wrote the letter he appeared to me to be a dying man. But he out-ran the time as I said—I then wrote to another of my friends, he would die at a time he was not judged to die—unexpected and suddenly it would appear. Now I must inform my readers the very day my father was death-seized; I saw my brother-in-law, and asked him when he saw my father. He answered last week, and he never saw him look better, and thought he would out-live him. A few days after I received a letter that my father was dying; and when I came to see him, found he was seized with convulsion fits, which caused his death, the very day my brother judged he would out-live him: and my sister's son said the week before he thought his grandfather would live for ten years: he looked so well, so ruddy and lively. So my father died according to my prophecies spoken of him, having out-run the time I said at first, and died at a time unexpected at last—and so will the coming of Christ's kingdom be. And now I shall answer for Mr. Bruce. I grant he was chosen with his worthy father to judge of my writings, as one of the twelve: and as they were coming down to Exeter to judge them, he was called to his father in heaven; so he went one journey to Christ's kingdom in heaven: while his father was pursuing his to prove Christ's kingdom upon earth. And here the father and the son were separated on earth, at the second coming of

Christ; that was compared to the shadow of Christ! as the father and the son were separated in heaven at the first coming of Christ. Now let the blind to see, and the deaf to hear! Mr. Bruce and his son were compared as types and shadows of the father and son in heaven. But how could this shadow be perfect like the substance, if they had not been parted on earth as they were in heaven. For as the Son of God left his Father's throne, and came down to dwell amongst men, when he came to bring in his gospel, to be wounded for our sins, and to be bruised for our iniquities, and the chastisement of our peace was laid upon him:—To be the judge of all men, he dwelt amongst men; and so the father and the son was divided, that they might judge together of heaven and earth. Now I must answer; the worthy Mr. Bruce was chosen with his father to judge of me and my writings, when the saints must judge the earth. So to make the perfect likeness of the father and son, the Lord parted them on earth, as they were parted before in heaven—that the son might ascend up into glory, and judge of things in heaven, while the father is judging of things on earth; that the son might give up all judgment to God; and be a clear proof to man of the second coming Christ, by parting the father and the son at his *second coming*; as the father and the son were parted at the *first*—so this brings the shadow and the substance together.

For now the last is like the first,
 And now my kingdom it shall burst;
 For as the shadows do appear,
 Just so the substance I shall clear.
 The father and the son were plac'd as one,
 But when the prophecies of man were come,
 They then divided, and the son you see,
 Did leave his father, and come down to ye.
 But *unbelief* did then in man appear,
 And now the likeness I to all shall clear;
 For now the second coming does appear,
 The father and the son are parted here:
 But see in judgment they stand both as one,
 And now unto the purpose I shall come;

Judges together I say both do stand,
 And all may see it by his written hand;
 How both in judgment these two do agree;
 And now I'll answer all the mystery:
 Should I as simple now like man appear,
 And say the likeness I shall now compare;
 To part the father, and to take the son,
 To shew the likeness did in heaven begin,
 To tell the truth I knew they could not bear,
 But mark the letter, and you may see clear;
 I said the mourning it was sent for me,
 And with the ointment it should all agree:
 For well you know the son on earth did fall,
 I said the funeral soon would prove his call;
 That like the son he would to all appear,
 And by his death I'll prove the likeness here.
 But if the likeness I had made more plain
 Could they have borne it *then?* (his friends I mean)
 Oh simple men for to direct your God,
 I told his death though 'twas not understood.
 And so my gospel I did speak the same,
 And now I'll answer, (O ye simple men;)
 I said *the buildings* I would soon destroy;
 But leave the meaning man for to enjoy.
 The devil's wisdom he in them had plac'd,
 But now be wise O all ye fullen race:
 For as that mystery you did not see plain,
 Then now by Bruce the same you do contend;
 Though plainer mysteries lay before your view,
 He was the judge, I'll prove his judgment true:
 And to his father now he all hath given up,
 And so you see his life did surely drop:
 So here the likeness you may all see plain,
 And now in judgment this I'll now maintain;
 The father here pronounc'd the judge alone,
 Then sure the son must die to make it come;
 As in the funer'l service doth appear.
 And now the mysteries I to all shall clear;
 For here's the very father, and the son,
 That *subject* unto God must now become;
 That put the serpent now beneath his feet,
 Here li'th the mystery, and the truth is great,
 Because the Son of God cannot appear,
 In no subjection as is liken'd there.
 But *to be subject* must inferior be—
 So now I've shew'd you plain the mystery;
 For *to be subject* is the son of man,
 And now to reason I shall strong begin;
 As in the burial service doth appear,
 Then every mystery I will now make clear."

The

The last enemy that is to be destroyed is death, and that enemy was passed on man by the fall. Then when all is put under foot by the united Trinity, to bring in the perfect unity of God and man; then comes in the likeness of God's image; and now is the likeness begun from my gospel, spoken by the Spirit. I will end, and come to the words I said unto Peter—when one said I was Elias, another said John the baptist; I asked Peter who he said I was? He answered, thou art Christ the son of the living God. Now mark my answer,—blessed art thou Bar-jona, for flesh and blood hath not revealed it unto thee, but the spirit of the living God. And on this rock will I build my church—and now mark the first letter I ordered thee to send to Bruce; and on this rock will I now build my church, and the gates of Hell shall not prevail against it. For now I answer these men that I ordered thee first to write to, some said on one hand, and some said on another, but these seven have said it is from the living God; and on this rock will I build my church.

For now the living God he shall appear,
 And every mystery I to man will clear;
 As in one Spirit they do all agree,
 And here's the rock that every soul shall see.
 Where all the gates of Hell shall not prevail,
 But at that time you know the words did fail:
 Because the gates of Hell were open wide,
 But here's the mystery shall be now applied.
 I'll surely shut, and none shall open here,
 And every mystery I to man will clear;
 Because these hearts are opened unto me.
 My seven Spirits surely in them be.
 And now I tell them there's no man can shut,
 And death and hell may tremble at their feet.
 For May is over, June doth now appear,
 Wife fools, I tell you now for to take care:
 For such a May was never seen by man,
 The second star is sent throughout your land;
 To shew my second coming doth appear,
 And I'm rejected—now I say take care.
 My seals are broken and turn'd back by man,
 I spoke of May, and May, I say, is gone.

So

So now in June my answer doth appear,
 Judge well your nation and the whole compare.
 So altogether see how this doth stand,
 And then you'll know how now to judge your land.
 For such a thing was never done before,
 Throughout the land to send the second star:
 For all shall know *that star* is sure *my seal*,
 What to the bride my Spirit did reveal!
 So now, wise fools, you've boasted all too soon,
 But mark, your fun you'll find to cloud e'er noon.
 Because the C doth with the star appear,
 And all shall know my chariot wheels are here:
 For in the Spirit here, I say I'm come,
 And you may find *me* in the woman's form:
 But not a heathen god appeared to be,
 To swear by Styx,—vain man, now answer me;
 If I a father do to man appear,
 He threatens long before he strikes severe.
 And as your right hand you do little know
 I've waited patient and kept back the blow.
 But as your boasting I do see so soon,
 Mark well, I've told you what should come in June.
 And now my answer to you doth appear,
 Wise fools, I tell ye, you have all to fear:
 For here's my answer now turn'd back in June.
 Once more I tell you, you've boast'd all too soon.
 For as the *truth* you do not seek to know,
 Then groping for the walls you all may go;
 Because from you it surely is conceal'd,
 What to my chosen members is reveal'd.
 But what vain vision doth to you appear,
 That like the heathen gods, you *me* compare;
 And hope that others will confirm the word,
 Just like yourselves you all do judge your God?
 Much like a dog, to bite before he bark,
 And now my gospel you've judg'd in the dark.
 Because dumb dogs I called them all before,
 That could not bark, and now *the truth* see clear.
 But like a clock my words shall ever stand,
 He warn'th before he strikes, and now command;
 Because this May I've warning sent to all,
 One thousand letters shew you every call,
 That I've sent out to warn you one and all.
 And now this warning if they all despise,
 I say, *too late*, they'll surely grow more wise:
 So of my patience let men mock no more,
 My eye is kindled and they may see here,
 How that thy eye is kindled to a flame,
 And they shall surely find my eyes the same,

Because

Because the voice of wisdom it is here,
 And loudly calling men for to appear.
 But Wisdom's voice, I see it's all in vain,
 The lepers still, I see their spots remain :
 For what is black, I see will not be white;
 And if the mortar doth the foolish break,
 I see their folly they will still contain :
 Then now be wise, O all ye sons of men,
 For in the mortar I have bray'd them all,
 By sword, by famine, and by every call.
 Because the sword you know it has been here,
 And so the famine has been to the poor :
 And all these shadows there's no man does see,
 Then now I tell you all a mystery.
 In ages back, it ever was the same,
 For Satan always did this kingdom claim;
 Because the woman by his arts did fall—
 Then now be wise, I tell you one and all ;
 That now the woman doth my promise claim,
 And here's her seed, O all ye simple men.
 Who I've deluded *to believe* her word,
 And in their hand I've surely put the sword,
 That all shall find will cut the serpent down,
 And on this rock my church shall now be found :
 That all the gates of Hell shall not prevail,
 I'll act by man, as they've acted by my seal.
 And all shall find this hath been May for man,
 As never was before since Earth began.
 So now, wife fools, I'd have you boast no more,
 But see my eye how it's inflam'd here.
 Because my eye they all may see in thee,
 As thine's inflam'd, they'll find the eye of me ;
 But as the other doth not feel the pain,
 Just so, my friends, my eye to them remain ;
 So by thy eyes the public now may see,
 What is my heart, and know the eye of me.
 For as thy eye's inflam'd on the *right side*,
 Just so my anger's *right*, as now 's applied.
 But as the left is so near thy heart,
 Just so, my friends, shall never feel the smart.
 And as thy sight to all men doth appear,
 I tell you, England, you may hope and fear :
 So now of boasting let them say no more,
 There's no vain vision doth to you appear ;
 But by thy sight I shall confirm the whole,
 Weigh altogether, let your reason fall,
 For times and circumstance will soon appear,
 To prove to man my eye 's inflam'd here.
 So now the letter let them all weigh deep,
 The man in silence let his silence keep.

Or stronger reasons let him to assign,
 To prove to man the writings are not mine ;
 Because the great A line he cannot see,
 A partial judge, no judge at all can be.
 Because that Brothers, he said, did not err,
 Then 'tis from Satan must his truth appear ;
 Because of late I've surely left the man,
 To shew you Satan, and his every plan ;
 That if the woman did not interfere,
 You men would find the serpent to appear,
 With every art as much to cheat the man,
 And so your MAKER you have blam'd in vain ;
 And now like Satan you do tempt your God,
 To send down vengeance, and you call my rod,
 And when my rod in vengeance doth appear,
 You must confess you all did ask it here.
 For as at first, you did the woman blame,
 And so at last your God you've done the same,
 For now at last the same you've blam'd your God.
 So now your fig-leaves let them to be shew'd,
 That you together have so vainly sew'd,
 If they can cover, let your fig-leaves do,
 For all your clothing I shall take away,
 And now, O men ! hear ye, what I do say ;
 I've other clothing you must all put on,
 If naked garments you'll confess are come.
 Then all your garments I will give anew,
 Weigh well the words and you shall find it true.
 But if your fig-leaves now you wish to wear,
 Then my new garments you can never bear ;
 Because my clothing it must now be new,
 I'll mend no longer, for it will not do ;
 For worse and worse I see the rent 's made,
 And never was a nation more misled,
 Than those who judge, that e'er a woman's hand,
 Such wond'rous writings ever could command ;
 Unless from God the words were surely cast ;
 And here's the wine will make the bottles burst.
 As the new wine does to you all appear,
 Then the old bottles, let them now take care,
 But for the bottles I have now made new
 The wine's the same, and bring all to your view,
 So both together now I say will stand.
 And so in the end you all will find the land :
 So I'll conclude with warning to the wife,
 Another day I shall them all surprize.

Here is the answer to the anonymous letter. But
 having mentioned about my eyes, which may appear
 puzzling to my readers, I must inform them I have

had an inflammation in my right eye ever since I came to London. And I was told the eye of the Lord was as much inflamed against the people, as mine appeared to the sight; because they had rejected the word of the Lord; and let them take care the Lord does not reject them. And I must inform my readers these signs have often been set before me; for in January, 1796, I had an inflammation seized my finger, and it was then said, it should be as a sign to me—that men's hearts would be inflamed the same, and their hands would break out against their governors. I shall leave particulars: only call to your remembrance the following year seven hundred men mutinied on the sea. Some were hanged in the ships, and some were shot in Plymouth, tied to their coffins. In January, 1800, I had an inflammation seized my leg, at first it appeared a small spot, but when that was removed it broke out more and more, till both legs became inflamed. It was then said to be as a sign to me that the heat of the summer would bring in a dearth, and men's hearts would be inflamed like my feet.—I shall leave all the particulars, but only call my readers to reflect that the truth followed in the 1800, and men's hearts were inflamed as before mentioned, and mobs rose in various parts of the kingdom, the spring after, and were pacified (as it was said to me) by the prudent care of men, as by the prudent care of the apothecary my legs had been cured. But further particulars I shall now leave, as the substance follows the shadows—so now judge for your yourselves. When the eye of the Lord is inflamed, I may answer with St. Paul, *“Who is afflicted and burn not?”*

Here I shall drop this subject, and insert a particular circumstance I was commanded to do. Being invited with my friends to dine at a gentleman's house, I was ordered to obey.—But when the day arrived for me to go I felt such a gloom come over me that I wished to decline going, if I could with any propriety, but knowing it would be imprudent I went: when I arrived there I found freedom with the master and mistress of the house. My heart seemed to be drawn

particularly to the mistress; but soon after a stranger came in, when I felt myself hurt, and my spirits became oppressed I could scarce speak. While I was at dinner I thought I would have given any thing to be out of the company, as I felt no freedom of speech, and thought it was casting of pearls before swine, and that which is holy before dogs, to speak before *that same stranger*. I spoke to the mistress concerning him, but she begged me to take no notice of him—So I began, but in a confused manner, as I felt my spirits much oppressed before three gentlemen entered the room, I then felt a sudden joy at their appearance, though I thought before I went they were *the very men* upon whose account I should feel that load upon my spirits, for I knew of their coming; but found myself *deceived!* the person who occasioned my embarrassment was to me unknown of being there—but others gave me pleasure when they arrived, and I felt embarrassed as before when they were gone, but freedom of spirit whilst they were there. This circumstance I was ordered to put in print with the answer of the spirit as follows :

Now thou hast ended I'll begin,
 In print let all these truths be seen;
 For now the mysteries I shall clear,
 And tell thee why I sent thee there.
 All hearts I know, all hearts I'll try;
 And then my arrows fast shall fly;
 My spirit it is just like thine,
 I know the stranger, and his mind;
 My kingdom he don't wish to see,
 He neither loves his God or Thee;
 For Satan did his spirit draw,
 And I draw'd thine the truth to know,
 That light with darkness can't appear,
 For what communion can be there?
 For God with Belial can't agree,
 Then how thy heart could it be free?
 When I within did know the man,
 I've made thy spirit like my own;
 And as my spirit did appear,
 A son of Belial sure was there;
 Whose luke-warm heart could never see
 The different love in man and me;

That I must sure complete your blifs,
 If for my kingdom you do thirst ;
 And all your hearts I must refine,
 And love must kindle at the time ;
 For all shall know that God is love,
 And so my friends they all shall prove ;
 For there's no man can dwell in me,
 That in this love doth not agree ;
 For all shall find my heart like thine,
 Thou was't impatient at the time,
 And didst not wish to tarry there,
 And now the mystery I shall clear.
 I tell thee I AM just the same,
 Men only laugh to hear my name ;
 Therefore unpleasant 'tis to me,
 Such luke-warm christians for to see ;
 When all my Bible's made so clear,
 And Satan shall be conquer'd here ;
 And bring my glorious kingdom down,
 Then these may tremble at the sound
 That now dislike the heavenly call,
 And from that man I'll answer all ;
 That I've a spirit just like thee,
 The man thou didst not love to see ;
 Nor with him there for to abide,
 Ah ! here's a field that's open'd wide ;
 For all shall find I AM the same,
 And all such men I now shall name ;
 Are full as sickly unto me,
 As his appearance was to thee :
 But when the three they did appear,
 I say my spirit enter'd there ;
 For wrongly thou didst judge the men,
 As they condemn'd thee but unseen.
 But when these men do know the whole ;
 They'll wish my kingdom for to fall,
 A lively christian one will be,
 The man that took the eye of thee ;
 Though of thy words he there did laugh,
 But mark the blot, I've said enough ;
 For he will laugh another way,
 When I my angels send to he ;
 For strongly guarded I'll make all,
 For Satan's malice so will fall ;
 That if my friends I do not guard,
 I know their foes will be too hard.
 But now I'll be a man of war,
 And every foe I now will clear ;
 And all my friends they now shall see,
 That double guarded they shall be ;

Therefore *that word* in thee I spoke,
 Though he did laugh and seem to mock ;
 But now I'd have him mock no more,
 For strong my guards must now appear ;
 That he will surely find for all
 That now believes this heavenly call ;
 For now a father I'll appear,
 And all my children I'll make heirs ;
 And now a man of war I'll be,
 And every foe they now shall see,
 I'll surely put beneath their feet,
 And all shall find the victory's great.
 And now a king I will appear,
 And princes now I'll make my heirs.
 For as men's luke-warm hearts I see,
 My friends do kindle flames in me ;
 Because I see their perfect love,
 And mine more strong they now shall prove.
 But those that luke-warm do appear,
 My kingdom they shall never share :
 For I'm the counsellor now become,
 The mighty counsellor shall be known ;
 And every trial now I'll plead,
 And all my jury now I'll lead ;
 To speak in justice at my bar,
 And from the judge I this shall clear.
 The jury must the sentence pass,
 And then the judge condemns at last.
 And so the judge I will appear,
 And now the mysteries I will clear.
 I'll judge the quick, I'll judge the dead,
 For so men's spirits now are led ;
 For some in death do now appear,
 And so in death I'll judge them here.
 But some are quicken'd by my power,
 And they shall see the glorious hour ;
 To have my harvest to appear,
 And like the husbandman see clear,
 Rejoices in the harvest day,
 For so my harvest now does lay.
 For altogether I'll cut down,
 And now let all men judge the sound ;
 For now men's wisdom I'll cut all,
 Just like the harvest now shall fall.
 That is men's wisdom all must see,
 Just like the corn cut down must be.
 And so the wheat I know will fall,
 Confess dead-ripe they are grown all.
 For they in wisdom cannot grow,
 Because the Bible you've run through ;

And

And now the mysteries you'll see plain,
 That this is come the harvest time ;
 And now my reapers do appear,
 To cut my wheat and tell them here
 Their wisdom can no longer grow,
 They see the stubble and the straw,
 Whereon the bullocks they may feed,
 But they are cut down, the wheat to breed.
 For now the ground I'll make *a new*,
 And like the husbandman I'll do,
 I'll fan my corn, I'll sow my wheat;
 And now the increase I'll make great.

Here I shall break off this subject for the present,
 and insert a few verses, that were spoken in answer to
 my contending with men.

As the furnace smoke ascended,
 So the smoke in man appears ;
 But as the sound from Heaven resounds
 With harmony so sweet ;
 So will the end of all be found,
 When you together meet.
 To see all clear, thy hour draws near,
 And near does all come round ;
 And ninety-two brings to thy view,
 How diff'rent was the sound !
 For Satan came and did blaspheme,
 And fill'd thy soul with woe ;
 Then did my angels visit thee,
 And heavenly joys did flow ;
 So both did come to thee unseen,
 But now the sight appears,
 These diff'rent spirits both are come,
 And both thou' now seest clear ;
 So what began unseen to man,
 Is now seen plain to all ;
 And thou with Hell didst first contend,
 And so goes on thy call ;
 So all is plain when learned men,
 Have weigh'd the matter deep,
 It is with Hell thou dost contend,
 For he in man doth speak ;
 And angels here do now appear,
 For they do speak in man,
 And tell thee for to persevere—
 Like a good soldier stand.
 So both are come the ranks to join,
 And I'll join with my friends ;
 And Satan's come to join his own,
 Mark well and see the end.

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LETTERS, &c.

To the Rev. STANHOPE BRUCE.

REVEREND SIR,

Exeter, May 27, 1801.

I Had the honor and happiness to receive your kind affectionate letter; and may I be allowed the liberty to say unto you as our Saviour said unto Peter, “Blessed art thou *bar Jona*, for flesh and blood hath not revealed it unto thee,—but the Spirit of the living God: for the spirit of wisdom cometh from the Lord, and not from man. Your deep discernment, by the letter you was so kind to favour me with, must be greater than ever was seen by mortal eye, or ever understood by the natural ear.—Whatever learning a man may aspire to, he could not look into these two books and see the mystery of them, and have the language of his heart and soul assenting and consenting to its being divine revelation, before he saw the truth verified; if the spirit of God had not pressed it upon him, and given you spiritual gifts, as great as he has given me of Prophecy. The more I look into your letter, the more I am lost in wonder at you and all mankind. Now I shall assign my reasons why I am clear the Spirit of the Lord hath visited me, and inspired me with the foreknowledge of what is to come. From the truth of the past I rely on the truth of what is to come: and the mysteries of the Bible are revealed to me from the Lord, beyond the reach of human learning. This I am clearly convinced, it is of God. But to come to the purpose of my surprise,—I have been writing to ministers ever since 1793, and putting letters in their hands of what would follow in the events of the year—the harvests and the war: yet these truths did but puzzle the ministers more and more; they could not tell from whence the spirit came: some placed it to my own wisdom and learning, others to the Devil, that came as an angel of light, and that my foreknowledge came from him; while other ministers laughed at their weakness, and said, there was not a word in my writings likely for me to be led by the Devil; and as they said my character was good, and the language not like that of hell, they would sooner judge it came of myself; not considering how they judged me the worst of women, to say, *the Lord saith*, when he hath not spoken: this they never discerned, but affirmed they judged me a good woman, and that too much learning had made me mad, or deranged my senses, and I may add, made me a fool; for I cannot be a good woman, nor a sensible woman, if I can mock God, and deceive men, and trifle with eternity. Thus I have marvelled at mankind;

A

kind;

kind;—they do not discern how they judge, nor from whence the spirit came; for I may say, with the prophet of old,—“If it be not of God, how came it to pass?”—Now I have assigned my reasons why I marvel at the ministers here, I shall assign my reasons of you, Sir. Your judgment was past on reading of the two books, without consulting any one’s judgment: you say, Sir, you judged it of God, without partiality or prejudice; as you could have neither for a person unknown; but judged from the written word, as though you had seen with my eyes, and understood with my heart; one spirit seemed to visit us both—the spirit of wisdom and the spirit of prophecy. But I must drop this subject for the present, and come to the other in my writings. Your generous and kind offer I shall ever acknowledge. A gentleman of your good sense and learning might be a great help to me, if you was present, to direct me how to place the words without changing the sense; but what is delivered to me from the Spirit I am ordered not to add thereto, nor diminish therefrom; but to put them in print as they are delivered to me from the Spirit of the Lord, and I have had repeated signs set before me to assure me it was of God, which always came true.

I have taken the earliest opportunity to send you this letter with the books, by Mr. Charles Taylor: and Mr. Taylor, sen. will be in London in a fortnight, and will wait on you, when you may know any particular truths from him, as I worked at his house, in the upholstressing business, in 1792, and told them then what was coming on the whole earth.

I am, with the greatest respect, your most humble servant and well-wisher,

JOANNA SOUTHCOTT.

To the Rev. STANHOPE BRUCE.

REV. SIR,

Exeter, May 31, 1801.

THE letter I received from you hath made a deep impression on my mind. I am truly convinced it was the Lord that opened your eyes to see in a different light from many other readers; yet that light is often put out by others, if we have not clear and strong grounds to support our belief of the truth we have received. My books are sent to London by many different orders, and I am well assured they will not be approved by all; as many abroad have judged me an impostor, for not printing the ministers names; but that omission was on account of the printer, who feared to give offence to the ministers. But as I am clear from any arts or deceits, I wish to clear myself, and you, Sir. If these objections should be made, I will give you the names of the ministers, and any one that disputes the truth is at liberty to send to them. First, the Rev. Mr. Leach, who lived at Exeter

in

in 1795; secondly, the Rev. Mr. Pomeroy, of Magdalen-street, Exeter, whom I heard in St. Peter's church, in 1793 and to whom I have been writing ever since 1796, and he has many letters in his hands of the truth that followed—what would be the event of years, both with regard to the harvests and the war; thirdly, the Rev. Arch-deacon Moore, of Heavy-tree; fourthly the Rev. Chancellor Nutcombe, West-Morchard; and fifthly, the Rev. Mr. Tucker, of Heavitree, with other ministers that are not mentioned in my books, to whom I have written; and the Rev. Lord Bishop Courtnay, to whom I sent a letter in 1799. His Lordship said he never received such a letter in his life; but could not tell by what spirit I wrote it. The three ministers to whom I sent the letters last Christmas, mentioned in my first book, are, the Rev. Mr. Tucker, the Rev. Mr. Moore, and the Rev. Mr. Dennis, of Northeny, Exeter; and the Rev. Mr. Pomeroy, whose hands they were in.

I think it my duty to acquaint you with these particulars, as you was so kind to offer your assistance, if you could be of any use to me in correcting the errors of the transcribers and printer. You will oblige me greatly, and clear yourself for the just credit you gave my writings, you will clear yourself and me to produce the names, for I know they will be disputed. I am inwardly directed to make every truth clear before you, and I see the hand of Providence in it. I received the letter at a time Mr. Taylor was coming to London, who knew the truth from the beginning; a man whose honor and credit you may depend on.—Though you say, Sir, you are advanced in years, you will find the Lord has a work for you to do for him in this, that you may finish your course with joy. Shall I say—"I write unto you, Fathers, because ye have known him from the beginning;"—and now I am writing of the end.

However strong, Sir, your faith may be, you may have cailers to dispute with, as all my friends find every where. I have many things to say that this letter cannot contain. There are many errors I know in my books; they are copied out by a youth not eighteen years of age, who is now the writer of this, but the principal fault is in the printer.—I am, &c. &c.

JOANNA SOUTHCOTT.

To the Rev. THOMAS WEBSTER.

REV. SIR,

Exeter, June 21, 1801.

I Received your letter with your vision, and so strong a day light broke in upon me when I called to mind the past vision that had been shewn to me that year, and compared with the vision you sent me it almost took my senses away. When I weighed the whole together the sun seemed too shine to bright. But I must

beg to drop this subject, and come to the explanation of your letter, and desire you will reflect deep on the dream shewn me in 94. Weigh it deep, and judge for yourself. I trust you will allow me the liberty of answering your letter perfect, as it was answered to me. When I had read your letter, and viewed the vision, it was answered in the following manner:—"Now I will answer thee. Joanna: I have already told thee, and I now tell thee again, the Spirit of the Lord hath visited BROTHERS; but in his answer in the vision he spake from himself, and not from me. The Beast that was seen on the Continent, denotes the Devil, that is come at this last period to stir up all nations to war and fighting. The land which they invaded is the Turks. And now call to thy remembrance the promise I made the same year,—that this land should be defended from the foreign enemy, as not to invade it. But the Turks should be utterly destroyed for the sake of the *Jas.* I will not give thee any farther explanation at present; and only say you may rely on some of BROTHERS's words, but you cannot believe all the prophet hath told you. This is my answer to BROTHERS's words. And now I shall come to your enquiries concerning Christ's Kingdom taking place this year. From the manner in which you had drawn the vision, as men fixed in a bow in the clouds, it was explained to me in the following manner:—

Here is the vision if you can discern,
 And look to my Gospel, how there I did warn:
 Like the days of Noah and Lot should appear;
 And the Prophet like Jonah, then now see it clear.
 The Prophet, like Jonah, you say he is come;
 He warn'd you of dangers, as Jonah had done.
 But Jonah, his warning it did not come true
 'Till many years after, bring all to your view.
 Now remember the bow that I set in the clouds,
 When the deluge had ceas'd, and there you allude:
 I said that the deluge no more should go through:
 Because that in Heaven I had fixed my bow.
 And now upon Earth I have fixed my dart,
 My reign, like the deluge, shall pierce to the heart,
 'Till the Beast I have conquer'd, and all is set free:
 You'll find that the *Lepers* will fall like the beast;
 And all I will conquer, and bring in a peace,
 That sure shall be lasting, my Kingdom shall reign—
 Ye men of learning, if you can explain
 What here I have spoken, the field it is wide,
 And lay all before you, and how 'tis apply'd;
 But if 'tis a mystery you cannot see clear,
 I will speak much plainer, I now tell you here.
 You ask if my Kingdom this year will commence?
 I give you this answer, and tell you from hence,
 The Earth I'll redeem it, and you may appear
 To judge of the truth, and begin it this year.

Then

Then sure of th' Earth you 'r the first I'll redeem
 If now you act wisely, and come like th' queen
 That did come from Sheba, to see 't all clear:
 And a wiser than Solomon you'll all find is here,
 Whose wisdom goes deeper, your talents to try;
 I am in disguise, but you may find me nigh.
 So you may come boldly this challenge to prove,
 And mind what I told you—*your God he is love*,
 Who to his Disciples did come in disguise;
 And now to the end I will make you all wise.
 So now if a Thomas, in doubt doth appear,
 Reach hither thy hand, and my side shall appear.
 The prints of my hands in these writings you'll see.
 And—*my Lord and my God*—shall be spoken by thee.
 So now for th' present this vision I'll end,
 Put on thy whole armour, and I'll be thy friend.
 So this is the answer—I bid thee return,
 And if they're Disciples, their hearts they will burn.

SIR,—If you judge this too much freedom for the Lord to condescend to speak to dust and ashes, I shall give you the answer which was given to me, when my brother said he did not know by what spirit I was inspired, to write as I did: he could not judge it from the Devil; and marvelled if it was from the Lord, that he should speak in a more familiar manner than he had ever done since the days our Saviour was upon Earth. I was answered in the following manner from his objections:—

If I familiar was before
 With ages past, let man see clear,
 That more familiar I must be,
 Before mankind will e'er know me:
 For Adam lost me by the fall,
 And since that day forgot me all.
 Angels, and men, I shall begin;
 Let men and angels join;
 When they agree, alike must be,
 Then why do men complain;
 That I too low for man do go,
 When this is all too high?
 Now men and angels both must join
 To bring my kingdom nigh.

I have given you the answer perfect as it was revealed to me: and now I shall come to your other enquiries:—You ask, how am I to conquer Satan, and destroy his kingdom? Not of myself; it is the Lord must destroy him. But you will see in my first book a slight part of the promise made me; but half was never put to press. Now we must believe the Lord is not slack concerning his promise; and if he kept his word with men at first, why should we despair of his not fulfilling it at last? But the enquiry is—whether the
 promise

promise is made from the Lord or not. To find out the truth we must try it by the word of God. Now the word of God is given in the 17th page, in the first part : and I tell all men my writings must be judged and proved by twelve ministers, to testify to the world there is no deceit in them, for they have been clear witnesses of every truth. Men of wisdom must act as the Queen of Sheba did to find out the wisdom of Solomon, and if they thus proceed —“ their labour of love will not be in vain in the Lord.” I must first stand the trial with men before the Serpent stands his trial. I must first be judged by men, and freed by men, before the Lord casts the Devil.

So 'tis by men, as well as me
That all these myst'ries you will see.
Did Eve alone bring on the fall?
Then now be wise, I warn you all
That with the woman you must join,
In hand and heart you must combine.

You will see this much clearer in the fourth part.

I am, &c. &c.

JOANNA SOUTHCOTT.

P. S. SIR,—You will find in the end the truth of these words :—

Since Earth's foundation e'er was plac'd,
And I created man ;
I ne'er so much unveil'd my face,
To shew you all my plan.

So let the stars begin to shine,
And let the birds appear ;
Then you shall further know my mind,
And say—What hand is here !

When ev'ry seal I do reveal,
Is written in this hand :
Then you shall see the mystery,
Like Adam, all will stand.

In his amaze, you all may gaze,
To see the bone appear ;
Took from your side, in haste apply'd,
Then say,—What fall is here !

Then more secure, for to endure,
Your ransom then I'll make,
And you shall see the mystery ;
The Serpent then I'll shake.

JOANNA SOUTHCOTT.

To the Rev. STANHOPE BRUCE.

REV. SIR,

Exeter, June 24th, 1801.

I Received your second kind letter. I return you thanks for the kindness you shewed me, in sending your present: it is the first I ever received from any man, concerning my writings; and you are the first minister from whom I ever received a letter of approbation. For the ministers here are like the stars seated in the clouds, that will not, or cannot, appear to shine. The clouds seem to cover them: so the evening star may shine alone for them. That you may not be at a loss to understand my meaning I shall explain it. The heavens shew God's handy works; and He hath compared men to the stars in the firmament. The morning and the evening stars are placed in the firmament, as the man and woman were placed on the earth. The morning star is a type of man, as he was the first in the creation: for the Lord saith, (Rev. xxii. 16.)—"I am the root and offspring of David, the bright and morning star."—Now as the stars stand like the creation, the evening star is the type of the woman, for after the woman, came all the creation by her; and after the evening star, came all the stars in the firmament. In this manner is all the creation and preservation, revealed to me: so that heaven and earth may join as one in likeness. My writings are compared to the stars: then by the prophecies given to the woman, you see the evening star appear. And shall I say from the letter I have received from you, Sir, and another from the Rev. Mr. Webster, there are two stars arisen to shine, that I hope and trust will shine brighter and brighter to the perfect day. When I received your letter concerning the Rev. Gentleman, my feelings were greatly hurt. I felt love and anger kindle in my breast at once;—love and pity for the worthy divine; anger and indignation against his accusers. I thought I need not marvel at the judgements of God in our land, seeing the perverseness in the hearts of men to injure an innocent man. God in no age of the world warns by signs, or wonders, or by his spirit—for men to conceal it:—it was always ordered to be made public to the world; for when these things appear, be assured there is some extraordinary event to follow after; and these visions and visitations, of God's spirit are to warn us from it; and wo to them that receive it without giving the warning. Mr. Webster did right in having it drawn and made public: for the depth of his vision is beyond every man's thought. No man living could form such ideas of himself to draw such a lively picture, and representation, of what is now before us, as he hath done, if he had not seen it. I received the vision with a letter from the worthy minister, a few days before I received your letter. I have sent the answer to him in the very manner it was answered to me; which I shall desire him to give you a sight of: but half the explanation is not sent to him.

him. When you have drawn your judgement on it, I will further inform you if your thoughts are right; and give you the whole as far as it is revealed to me. I hope he will bear his afflictions with patience. And if the malice of man hath cast him down, I trust the Lord will raise him up. Let him stand still and see the salvation of God. But do men consider the time is come, that the Lord will avenge all the injuries done to his followers, and bring all their righteous blood shed, upon this generation? this he meant he would do at his second coming.—So let mockers and persecutors take care. But I have gone so far and not come to the purpose of your kind letter, that you favoured me with, which I admire in every part. The open and generous manner you write in shews you in my eyes the humble christian. You say you do not desire honour, yet your noble spirit requires the greatest from a mind and heart like mine, that has seen the world in its true colours. I am well acquainted with the contradictions of mankind: and am lost in wonder, how it is possible for any man living to read over these three parts, and see how they are all placed, and judge them nonsense of some weak head; which must be the meaning of the gentleman you mentioned. Is it possible for men's minds to be so darkened, and their understandings no more enlightened, as to common sense? Leaving spiritual things out of the question—but to this I am answered the stars in heaven are to give light to the night—and the stars, as men upon earth are to enlighten the dark minds of mankind; for which reason I was ordered to make every truth plain before you; as I was told you would have others that had not received the light, try to put out your light; if you had not a clear evidence to support it; and for that reason the Lord ordained Mr. Taylor's going to London at the time, to acquaint you with the truth; that you might be able to answer all gainsayers. I must and will say, that any man who wishes to oppose these writings must be influenced by the Devil, and show himself a greater friend to the powers of darkness than he is to the prince of glory. I will not say he did it designedly; or meant to befriend the Devil; but unknown to himself he supports the reign of Satan, and many such the Devil will stir up to oppose the kingdom of Christ. Therefore I told you the Lord had a work for you to do, that you might finish your course with joy; and trace the hand that made it plain before you. Had not the Lord well known you would have met with contradiction, he would not have ordered me to make the truth so plain, for I was ordered to tell Mr. Taylor to wait on you.

The Lord will make every crooked path straight before men, that wish to be clear in their judgement;—“*but the Lord will try what is in man's joy: he brings them out of darkness into his marvellous light,*”—and my delight shall be with man, if that ought I find in him; but on the sickly and lukewarm I will now bring on the storm.

What.

Whatever errors there are in my writings I should thank you to point them out, *that I may know whose wisdom you blame*; but know, with the simple, the Lord will deal simply, and I am but a simple woman, and was never brought up to high learning; and the Lord hath spoken to me after the manner of my own speech; and he will deal with all men after their manner. My first publication was much hurt in printing, and in many places the sense was spoiled, as it was printed by a strong *at list*, who said he was printing nonsense, and so he tried to make it, for which reason I was ordered to change.—I remain, &c.

JOANNA SOUTHCOTT.

NOTE. This letter is only given in part.

To the Rev. THOMAS WEBSTER.

REV, SIR,

July 15th, 1801.

I Ask pardon for inserting in my fourth part, the vision you was so kind to send to me, without your approbation; but I trust I shall have your free consent when I inform you of every truth. I did not know I should be ordered to put it in print when I sent you the letter; but when all was explained to me, as you will see in this fourth part, I was ordered to put it in print, perfect, as you saw it, with the explanation as follows: so I did it to obey the command of the Lord. When we come to the full redemption, we must go back to the creation—the man and woman a wonder to each other. The wonder hath begun in me already, to see the blindness of mankind; but I do not persuade men to believe me on my written word; but have told you the standard fixed for man, from the vision seen at the end of 1794;* the candles that appeared to burn in the sockets are ministers, whose hearts will burn within them to search out the perfect truth: but their light cannot shine bright to mankind till they are further brought above the sockets, and then they will give a great light. But deep is the mystery about the room placed before my eyes, such as never was seen; but what you know not now you will hereafter. There is a mystery in my writings you will be at a loss to explain, concerning the seals they cut open at Christmas by the order of the Rev. Mr. Pomeroy, and some of them were copied out: but not the tenth part, nor the things that are nigh at hand. I had a limited time fixed to have copied out what was to be put in print for the present, to try the judgment of men before they were proved; and then to have my writings sealed up by men, and every man was to put his seal to them, and write his name on the outside; which was done by five different men, and after that put all together in a box, and nailed up by one of the five, never to be broke open till they are brought into the presence of the twelve that will meet as judges

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* See 1st Part, 17th page.

of them. This is all a mystery to man. The word of God is like a hammer, and as a nail fastened in a sure place. But you will hear from me again when your faith is stronger. Then I shall put you to the trial of your faith, and see if you are ready to stand the trial.—I am, &c.

JOANNA SOUTHCOTT.

To the Rev. STANHOPE BRUCE.

REV. SIR,

Exeter, July 16th, 1801.

I Received your kind letter. You are right about the money. I am sorry it should be mentioned: I did not desire any thing of you; but only to make plain the paths of the Lord before mankind; as you will see in the part I have sent you, wherein you will see the Rev. Mr. Webster's vision explained, and the dream you sent me more clear and full. I was ordered to put them both in print; and I trust it will meet your approbation. I should not take the liberty without asking your consent, had not the Lord commanded me: which I think, when you read over this book, you cannot doubt from whence it came; and when you weigh the visitation of the Lord to me in 92, and the dreams and visions sent me, with the prophet Joel's words, I think you will see it clear. Sir, you have not built your faith on a sandy foundation. I admire your courage, as being strong in the Lord. And now, may I take the liberty to say, you may well call me sister: for I did not think there was a man on the earth so much my brother, to have one mind and one heart, so much alike, to go thro' evil report and good report, thro' honor and dishonor, to follow on to know the Lord: for then we shall assuredly know him. Be not weary in well-doing:—let no man take your crown from you: but put on the whole armour of God. In abundance of council there is safety. I admire your thoughts of consulting with ministers, as being judges. But do you know these ministers must be like the Queen of Sheba, that came from afar to see the wisdom of Solomon; and like the wise men of the east, that saw the star and followed it till they came where the young child lay; to be clear of every truth they had heard and seen:—and so they must know that they must first be shod with the preparation of the Lord, and then put on the whole armour of God, and quit themselves like men, and be strong. Let them not fight as men that beat the air; but run as men that run in a race, and know that one gaineth the prize. So they must—"press forward towards the mark, of the "prize of the high calling, which is of God in Christ Jesus."—This is a mystery I have set before you:—but what you know not now you will hereafter. I shall explain my meaning another time. I have many things to say in answer to your letter: but time will not permit me at present, as I have but a few hours to write this letter,

letter, and four more; and must have them all copied off: which is a disadvantage to me, as I have a great deal of work to do in a little time. Therefore I must break off without coming to the purpose of your letter, as I could wish. I have sent you my fourth part, and one for the Rev. Mr. Webster: which I hope you will forward to him; and let it be known in London that my 4th copy is in Mr. Riebeau, the bookseller's hands.—I am, &c. &c.

JOANNA SOUTHCOTT.

NOTE. There is a postscript to this letter, which it is not necessary to publish, as it relates to private affairs, and furious extortion being practised upon her by a person who had advanced her money towards the publication of her books.

To the Rev. THOMAS P. FOLEY.

REV. SIR,

Exeter, July 19, 1801.

I Received your kind letter, wherein you join with other ministers, that have written to me, in giving full credit to the truth of my writings, as being divine revelations from the spirit of the Lord. At this I do not marvel: for it is a mystery to me how any man of sense can read them, and believe his Bible, and not believe them from the Lord. But many weak minds say they see nothing in them: but put various constructions on them. But how men of learning can see them, and see nothing in them, is a mystery. I now have sent you my fourth book, as you say you have read my others: and in this there are many mysteries you cannot find out—"the height, nor depth, the breadth nor length;" but if you weigh the four together, you may say, now I see the day is broken; the sun is risen in his perfect splendor; if it be not too strong for your eye-sight. I grant, Sir, you and I may say,—is this really from the spirit of the Lord? If so, it is the second coming of Christ already, in the spirit: and if our bibles are true, he really is come. I cannot assign my reasons in so small a compass as a letter. You say you wish you was near me to know many mysteries you cannot understand, if you write them to me they will be answered by the spirit; and I will send to you. I return you thanks for your kind offer to send me Mr. Brothers' prophecies; but I never read any books, at all; but write by the spirit as I am directed. I should not like to read any books to mix my senses with any works but those of the spirit by whom I write. All I know of Mr. Brothers, is, what was explained to me from my dream;* but I have no time to read. You may judge me a woman of higher rank than I am: but I will not deceive you. I have no more than I work for; and therefore I spend all my time in working, when I am not writing. I have told you my

B 2

station

*See the 2d. Part p. 60.

station in life, that you may not judge you are writing to one higher than I am. I know some ministers, whom I have been ordered to write to, have treated my letters with contempt, and would not give them a hearing.—to think that a person unlearned should instruct them that are learned. I do not think you are a gentleman of that description: yet, I judge it prudent for every one to know my station, that you may be better able to judge for yourselves. When you have read over this book which I have now sent, if you judge it from the Lord, I should thank you to make my writings as public as you can, for the glory of God, and good of mankind. I trust you will join with me in opinion, that it is time for them to spread far and wide; that all men may know the days that are come, and judge for themselves.

The night is far spent, the day is at hand,
That Christ and his shepherds together must stand:
And find that his spirit's in the woman's form;
It may be a mystery you cannot discern:
Unless like the wise-men you come from afar,
And say you'll see clearly if this be the star,
That now in the evening begins to appear:
Then the close of the day we all know is near:
Then surely as stars you must all rise and shine;
The day is near ended, I've told you my mind.

I trust you will weigh this letter and the book together. You may say I have written you a strange letter; but I write by a spirit that knows you better than I.—I am, &c. &c.

JOANNA SOUTHCOTT.

To the Rev. STANHOPE BRUCE.

REV. SIR,

Exeter, July 25th, 1801.

I Had the happiness to receive a third letter from you. I answered the second, and sent it in a parcel to Mr. Webster, and now I am come to answer your third letter. You seem to lay your mind and heart open before me, and I shall be as candid and open to lay all before you. In my last I answered your seeming difficulties concerning the Holy Ghost.—In this I shall answer all the other doubts concerning shewing your letters. Believe me, Sir, I would sooner hurt myself than you, either by thought, word, or deed. You do not know me, and therefore you may well give me a caution not to make your letters public. I know the world too well. True religion is looked on as madness; but the time is at hand that the mockers of religion will say, “We fools counted their lives madness.” Be assured I shall not produce your letters without necessity calls me, and then I shall clear you. If a true christian spirit is not approved of by an ignorant world, you have no room to blush there;

there; unless you blush for the folly of mankind, who do not consider what a pattern our Saviour laid before us. If I am compelled to produce your writings, I shall clear you, as to the manner of your life and faith, before I produce them. I you judge me to be wrong in judging it from the living God, the fault must be mine, and not your's; for no man living can read over these three Parts, and believe all true and perfect, as I have written, and judge them not of God, unless he believes his bible is not of God. I know many pretend to believe their bibles, and do not believe them at all, or the words of David true "The Lord is round our beds, and round our paths," and knoweth what our lips will utter before we have spoken it; and our secret thoughts are known to him before they are conceived by us. From these words we are answered the Lord is always present with us.—Then was he not present with me in 1792, when I was visited by day and by night concerning what was coming upon the whole earth? I am ordered to leave my work, and go to write what was said to me:—"What I have put in my mouth I will do upon the earth." I had stronger grounds to believe it of God than I ever revealed to any man yet. Knowing the Devil would come as an angel of light, made me weary heaven with prayer, that I might not be deceived by my own understanding, that the God of truth would lead me into every truth, for in him was all my trust) and that he would never let me be put to confusion. In this manner I have been pouring out my soul to God in prayer till I have been almost lifeless, and obliged to lay myself on the floor to regain my life and senses that seemed gone. I have then had great promises made, and many signs set before me, of what should happen, to assure me they were of God. The truth of these signs following; I reflected on all the mercies of God to me;—his care and protection over me, and how often he hath delivered me out of all the dangers I have been surrounded with, spiritual and temporal, according to the promises made to my mother in prayer for me before I was born. I have often heard her repeat these words:—"I have had great faith, great comfort, great promises, made to me in prayer for Joanna, before she was born, and ever since. If she be a wrestling Jacob she will be a prevailing Israel." I may say of my mother, as you said of the worthy Mrs Bruce, (your late wife) as good a woman there may be, but a better I do not know. Her dying words are ever before me. When she lay on her death-bed, she said to a woman that was present with her,—"*As to my children, I must leave them to the Lord; but tell Joanna to come to me.*" When I came she took my hand, and said, "*My dear child, to live in Christ and to die in him is great gain. You are a maid of lively spirits, and great courage. Let your courage be strong in the Lord: commit all thy ways to the Lord, and he will direct thy goings. Cast all thy care on him, for he careth for thee, and the blessing of God be with thee, my dear child;*" and then she tallened her dying

ing hand in mine, and fell asleep in the Lord. Since her death I have often heard my father say, "*As the spirit of Elijah fell on Elisha, so hath the spirit of thy mother fallen on thee.*" But here I am running from the purpose of your letter; but I mean to lay my life open before you, that you may be clear you have not built your house upon the sand; and you will find in the history of my life, I have strong grounds, and clear evidence, that all is revealed to me by the Spirit of the living God.—I remain, &c.

JOANNA SOUTHCOTT.

NOTE.—This letter is only given in part.

To the Rev. STANHOPE BRUCE.

Exeter, Aug. 1st, 1801.

THE principal part of this letter relates to the improper conduct of a person (John Symmons) who wrote a letter in her name to the above minister without her knowledge; and she adds, "But this was done by one of my own writers," (a person she employed to copy her letters) "and deep is the mystery when you know the whole." After some additional remarks on the same subject, and the anxiety she experienced at the silence of the Rev. S. Bruce, and the Rev. T. Webster, which happened inadvertently on their part, at that particular period; she concludes with saying, "You, Sir, and the Rev. Mr. Webster, may possibly be offended at my printing the Dream and Vision you sent me:—if so, I must answer with St. Peter, "Whom ought we to obey, God or Man? Judge ye." I cannot disobey the commands of the Lord, if I gain the displeasure of all the men upon earth. He that putteth his hand to the plough let him not draw back; for the Lord saith, "My soul shall have no pleasure in them." The truth of our faith is to have it tried, whether we are ashamed of the cross of Christ or of his gospel, and to fulfil the words of our Saviour. This has happened; for he said he came not to destroy the law of God or the prophets, but to fulfil them:—and thus it behoves us to fulfil all righteousness. So if you blame me on that head I cannot blame myself; for I have put my hand to the plough, and cannot go back:

But if a jarring's in the harness found,
I know the full must go out of the ground,—
Till heaven prepare for me a plough to stand,
To join together, and break up his land.
For all the fallow ground he'll now make bare,
And all the weeds afunder now he'll tear:
For as a husbandman he'll surely come,
To break the ground he'll get a plough that's strong.
And as a man of war he'll surely be,
And leave no foe without a victory.

I am, &c.

JOANNA SOUTHCOTT,

P.S. Never

P.S. Never look on any letters as coming from me, without my hand-writing to them. I wish, Sir, you could read my hand-writing.

NOTE. To make this letter clearly understood by the public, it is necessary to observe, that in consequence of her own hand-writing being almost unintelligible, she was obliged to get others to copy her letters as she read them: but this postscript is in her own hand-writing, as are the signatures to all her letters.

To the Rev. THOMAS P. FOLEY.

REV. SIR,

August 3, 1801.

I Had the honour and happiness to receive your letter, wherein you desire me to explain some mysteries. You cannot understand how Christ was first seen in the *altar*. It is certain HE was seen first in the *manger*, by the Wise Men that came from afar: but when the Holy Child was carried by his parents, at eight days old, to be circumcised, it was in the Temple of God, or the Altar of the Lord, where the glory of the Lord broke forth in Simeon's words,—“ Mine eyes have seen thy salvation, a light to lighten the Gentiles, and the glory of thy people Israel.” Here the light broke forth in public. To go through that mystery, I shall come short of your other enquiries. I shall come to the other verse you mentioned,—that place is turned by the printer. The copy I gave him was in this manner:—I was marvelling in myself if my writings were of God, why I should be ordered to write to ministers that did not regard my letters. I was answered, should all come to thy judgment, how shall the Revelations be fulfilled in thee, and by thee? For every wonder John saw in Heaven must take place upon Earth. It is no wonder in Heaven to see a woman clothed with the sun.

What wonder there could then appear,

To an enlightened race?

When ev'ry mystery is made clear,
And seen without a glass.

No veil between to them is seen,

No wonder to behold:

For all alike is wond'rous bright,
As pearly streets with gold.

So that it is no wonder in heaven to see them clothed with the sun of righteousness, when our—“ vile bodies are made like Christ's glorious body, and mortal hath put on immortality.” But here is the wonder upon Earth to men—to see the sun of righteousness arise with healing in his wings, to heal the woman from her fall, and in her weakness to become her strength,—to bind the strong man armed and to cast him out:—for now is come one stronger and mightier than he. This is a wonder to man. When we come to the full redemption we must come back to the creation, and Adam's wonder will begin with men.

The

The more they see, the more they'll gaze,
 The more like Adam stand amazed:
 Till like the Jews they will begin—
 From whence did all her learning come?

But all my learning comes from the father of light; so do not ascribe any wisdom or understanding to me: for all the Bible is explained as far from any judgment I have from myself, as the Heavens are from the Earth. You ask the reason of the weather being mild?—This was a mystery,—as it is written in 96 or 97, I cannot clearly tell which, as my writings are sealed up; but it was after the hard winter and the dearth. The plentiful harvest in 96 brought down the price of corn, and a mild winter ensued: but I knew no meaning to the words. I leave the mystery to him that spoke it, and sealed it up till the end of this century; and when I broke the seals the weather was mild, the same as before. This is the mystery. The Lord makes things that were not, as though they were—and both winters were alike: And now the smiles of the Lord have descended this year, as they did in 96; unless men by their mocking provoke the Lord to curse their blessings: yea, I fear HE hath cursed them already, and mocketh men as they have mocked him: for in mocking these writings, they do not mock me, but the Lord, and those that see them from the Lord. Let them give unto the Lord the glory due to his name: and say not thou highly favoured of women; but praise the Lord for his goodness to free the woman from the fall; that we may no longer be children of the bond-woman, but of the free; for if “the Son makes us free, we shall be free indeed: and made heirs of God, and joint heirs with Jesus Christ:” but we became bond-men and bond-women by the fall of the woman; so the woman must be made free by Christ before we can be made heirs of the promise;—that is to be redeemed from the fall. Let the mystery be known unto all men, as long as the woman stands condemned by the fall, all her children stand the same: so man's redemption can never come till Christ has freed the woman. This mystery was concealed from man, that no Impostor might arise. Therefore it is written—“Great is the mystery of godliness.”—But do not say the woman is a greater favourite than man, if she be the first redeemed. It is for your sakes, O men! to renew my covenant with you, and to take you into covenant with me.

That I shall free the woman's fall,
 And then her children I will call,
 For to possess the promised land;
 If steadfastly by faith they stand:
 And my delight shall be with men:
 For then their heirship they shall
 gain,
 And boldly Father they may call,
 We are thy children, one and all:

For now the mystery we see clear,
 Christ in the woman frees us here:
 So in them both, we'll now believe,
 Then how can Satan dare deceive?
 Since Christ hath made the woman
 free,
 And our redemption comes by HE;
 So both together if they stand,
 Our heirship we may now command.
 Princes

Princes, and Priests too now to be
Our King hath got the victory ;
And we are children of the King,
Like very man He now does bring ;
That first the woman must appear,
Before the King can gain an heir.

So here's the heirship you must plead ;
So now my friend be not mislead ;
But see the marriage of the Lamb ;
Then now my heirs as children come,
And stand like princes in the fight ;
And then I make you men of might.

Here I have wandered from the purpose of your letter, which I purpose answering in another ; but I cannot answer any letter but what is indicted by the Spirit.—I am, &c. &c.

JOANNA SOUTHCOTT.

To the Rev. STANHOPE BRUCE.

REV. SIR,

Exeter, Aug. 23d, 1801.

I Had the honour and happiness to receive your kind letter, wherein you are still conferring greater favours upon me. Your kindness, with that of Mr. Bruce, your worthy son, and my other friends in London, would have surprised me greatly, had I not been warned of it before in a dream ; which was explained to me, and which I was ordered to put into the hands of Mr. Pomeroy, with other signs that should happen, to convince mankind it was of God, who had the hearts of all men in his hand, and in his hand was the issue of life and death. I am sorry to wound the feelings of my friends, to say I am at present in some distress, which I should never have made known in the least, had not John Symmons taken the liberty to write to you, which rather compelled me to assign my reasons, how they came to take such liberties. But I did not desire or expect any assistance or favours from you, or any friend in London. I did not value giving the profit of my books for the interest of the money, as I cared not for profit myself. But the will of the Lord be done in me, and by me. The short time I have to live in this world, who am but a single woman, and no one to provide for but myself, after the dearth of my father, which of late years has added to distress me to assist him ; if I can get food and raiment I am content, as this is no world to me. All my hopes of happiness are in a better ; and to know the will of the Lord, and obey it, hath been my daily prayer. Now as you have been so kind to write unto me the intent of all your minds, I shall lay all before you as far as a letter will permit. Your generous offer I should decline, and not impose on the goodness of my friends, as I should not want assistance to persevere, if I could sell my books, and turn them into money. I was ordered to print one thousand of each volume, and continue till the fifth or sixth was up. Great is the mystery assigned to me for so doing ; but when I had printed the four thousandth, it seemed as though I could go no farther, every way seemed barred up. The great expences I had been at for nine years past, accompanied by greater this

year, involved me in debt to pretended friends, who took liberties therefrom:—but I had a sister in the country who I well knew could assist me. I wrote to her of the distress I was in, by laying under an obligation to strangers, and I thought it unkind in her to deny me, as I well knew it was in her power to assist me, particularly as I formerly lent her money when she began business. I was then warned in a dream, which I shall send to you hereafter, how it was explained that the Lord had friends who would assist me to go on: and for their sakes the rain was stopped in the time of harvest, as a sign unto all men it was from the Lord: and that my father should die before the 22d day of September, and then the Lord would strip my sister of all her self-wisdom, and she and I should meet at my father's funeral; and she would be pricked to the heart, and say, "My God and sister have I both denied." This I was ordered to seal up, and put in the hands of Mr. Pomeroy, till the time was expired; as the hearts of all men were in the hands of the Lord, and he turneth them as the rivers of water, and life and death is in his hand. These signs, and some others that I had sealed up the 10th of April, I put in the hands of Mr. Jones, who is now copying out this letter. I had them from him, and put them in the hands of Mr. Pomeroy the beginning of August. As Mr. Pomeroy met me at Mr. Taylor's, and said, if he was to believe these wondrous things I wrote, to explain the bible so different from his understanding, and all other inspired penmen, I ought to put the signs of the truth in his hand, and not Mr. Jones's. I went to Mr. Jones, who readily gave up his trust to Mr. Pomeroy's care, and wrote out the other signs, which I have mentioned, and he sealed them up together himself with two seals, not to be broke open till the time is expired, unless fulfilled before. I should not have told you any of the signs if you had not in your hearts fulfilled one already: and now I trust to heaven to fulfil the other. Mr. Pomeroy said he would keep them sealed as I desired; and afterwards read to me the last chapter of the Revelations, which he understood contradicted my writings. When I came home that chapter was explained to me, confirming the whole; and as wrong understood by the Gentiles, as the Prophets of Old were wrong understood by the Jews. I told Mr. Pomeroy if I was not writing by the Spirit of the Lord I must be writing blasphemy. He said, "No, you are not, the Lord knows by what spirit you write; and if it was not His will He would stop your hand. We must wait to see the truth of the signs you have given me." I said, all the signs I had put in his hands before, had come true; but he seemed to be jealous of my fore-knowledge. The next day, to my surprise, my sister sent him a letter from Plymtree, eleven miles from Exeter, with one addressed to him, to desire him to persuade me out of my writings; and desired him to read a letter to me which she had inclosed. The worthy gentleman complied with her request, and sent for me to hear the letter. I went with

with impatience, and Mr. Pomeroy read the address to himself, and the letter she had sent to me, wherein she assured me all my writings were from the Devil. I told Mr. Pomeroy I thought she erred as much in her judgment there, to say it was from the Devil, as she did in 1792, when she declared not one of my prophecies would come true,* which hitherto have all come true. Mr. P—— was not of my sister's opinion to judge them from the Devil, as he said no good came from him; but she wrote in the same wild, random manner, as the minister had spoke before, who said it was from the Devil.† I shall end the subject in a letter to your son, from whose hand I received a very kind and affecting letter this morning; but here I must break off for the present, and am,

Your's, &c.

JOANNA SOUTHCOTT.

P.S. Great is the mystery of such confusion arising when my fourth thousand book came out, and heaven raising friends for me, to raise my hand that was falling down.

TO BASIL BRUCE.

HON. SIR,

Exeter, Aug. 24th, 1801.

I Received your kind and affectionate letter this morning, the contents of which would have surpris'd me, had I not been warn'd before in a dream, as you will see in a letter I have sent to your worthy father: but as my paper stopt me from finishing the subject, I shall end it in this. I have represented to your worthy father the difficulties I was surrounded with. It is fruitless to pen the feelings of my heart, or what I have gone through for this month past, as the heart knows its own bitterness, which a stranger cannot intermeddle with. To be surrounded with those who one day were ready to say Hosanna in the highest, and an other day, crucify him. Such have been the friends that I am surrounded with: forsaken by my father's house through unbelief; and at the same time I am ordered to persevere in publishing to the world another book, which appeareth to me more clear from the singular instances of my life; and what hath happened in my father and mother's family, explained so clear from the parables, so close to the gospel, that it convinced me the Kingdom of Heaven is at hand:—That meaneth the glorious Kingdom of Christ, which he will come down to establish for us. This I was ordered to publish, but every way seem'd barred up. I was then warn'd in a dream of your kindness with other friends, whom the Lord well knew he had to assist me. Therefore I cannot, nor dare not, decline your generous offers. But here I must drop this subject, and come to the end of what I began in your father's letter. The Rev. Mr. Pomeroy and I, when we had ended our disputes about

* See Part Ist, page 5.

† See Part Ist, page 6.

my sister's letter :—I assured him I had no grounds to rely on her wisdom, and that I would sooner die than deceive such worthy ministers and good people that had believed me to be led by the Spirit of the Lord, if I had not stronger grounds than any man living knew of but myself. Mr. Pomeroy answered he did not think I would deceive any one; he never would have given himself so much trouble about me if he thought so: but now he wished me to be jealous of the spirit and try it; if it was of God he would work more powerfully for me. I said the Lord knoweth what I have put in your hands as well as I do, and they cannot come true without *him*; and to these signs I will trust. If they come true as the former have, all the world shall never persuade me the Lord would ever let them come true to strengthen my hands if it was not of God. Mr. Pomeroy answered, "The Lord knows what you say, as well as what you have written, and to these signs you and I must trust." A few days after, I received a letter from Mr. Turner, of Leeds, which greatly strengthened my faith, *as he wrote as though he knew the whole*. I then wrote my fixed resolution, and read it to my friends. I shall give you a few of the words, as the issue of all things are in the hands of the Lord, and he knows the signs set before me, and put into the hands of his ministers. I now call Heaven and Earth to witness for me and against me; to witness for me if the signs come true that it is of God; but if they come not true, I call all to witness against me if I persevere any farther. I was answered, "Thou hast spoken, and I will answer"—if the signs set before thee come true, Heaven and Earth is "witness for thee." One of the signs came true last Sunday by your father, and was confirmed again by you the following day; but I should blush to receive any more favours of my friends, was it not said to me it was the Lord's doing, and in the end will be marvellous in all your eyes.—I am, &c. &c.

JOANNA SOUTHCOTT.

NOTE, This letter is only given in part.

TO BASIL BRUCE.

HON. SIR,

Exeter, Sept. 2d, 1801.

I Received your kind letter with a bill, which you and other worthy friends was so kind to favour me with, to strengthen my hands to forward the works of the Lord. I am lost in wonder; and you may be surprised when I lay the truth before you, that in January 1795, I was told these things would come to me at the time of my father's death; and if he does die at the appointed time, you and I and all mankind must know it is the Lord's doing, and marvellous in our eyes; but if he does not, I must deal generously with all men, and say I am jealous for myself, to see truth and error so blended together; and your kindness will but place

place daggers in my heart, rather than remove them. I should rather die than impose on the goodness of such worthy and good gentlemen. When I sealed up my writings the old Christmas day at midnight, my father came to see me soon after. He did not know what I had done; but said he was in hopes he should have his land which he was heir to in Hertfordshire, 30 miles from London; as he said the old Christmas day at midnight he thought he was quite awake, when a voice called him aloud, Southcott, Southcott, thy name must spread far and wide: there is a lady in Hertfordshire that has great possessions for thee, and wants thy family to possess it: but I shall leave the particulars. When I came up-stairs, it was said to me, it was the call to the *Jews*; as they were sealed up the same night, and did not possess their lands any more than my father did: but it was my heavenly father whose name must spread far and wide with mine. I told my father what it meant and desired him to write his name on all I had sealed up, which he did; but soon afterwards came up and desired me to let him blot out his name; fearing I had made him sign away my brother's right; for he said if he possessed his lands he would not disinherit my brother. I reasoned with him on the madness of his fears, and said I could assure him he never would possess his lands; as the call was to the *Jews*. I should support him; but he would never have it in his power to do any thing for me. My reasoning with him, and two ladies being present pacified him not to blot out his name. As soon as he was gone down, it was said to me, my name with the name of the Lord, must spread far and wide. Gold would be sent to me from afar, and then my father should die, and leave all to me. It is too tedious to write the particulars; but I could not tell how to put my fifth book in print, for want of money. I was told in a dream the Lord had friends in London to assist me; and then my father would die. As it was sealed up in 1795 that these things would both happen before the 22d of Sept. the truth of what was said of my friends came to me the 2d day of Sept. Now if my father's death follows, no man but a fool can doubt from whence it comes, and read the words spoken in verse in the fourth book, page 150, viz.—“the Lord united your hearts together, to make good one part of the prophecy, and the truth of the other will follow if my father dieth”—to trim your lamps with oil and make them burn bright, and to fill your mouths with arguments. This is the meaning of the feathered fowls that were so changed that I did not know them.* Now I shall tell you this mystery.

Your gold and letters do to me appear,
 And on your head the crown of gold now wear;
 And let no others rob you of your crown:
 If by the truth your faith should now abound.
 You'll find there's reason for to see it clear,
 When by my hand I warn you to appear;

Which

Which if my father's death should make it true,
 And the sixth book be brought before your view :
 Then like the wise-men you'll come from afar,
 And say we'll go and see the evening star;
 That we with her may all appear to shine,
 To one and all I now have told my mind.

I shall inform you in another letter the meaning of the father and the son, and many mysteries this letter cannot contain.

I remain, &c. JOANNA SOUTHCOTT.

TO WILLIAM SHARP.

HON. SIR,

Exeter, Sept. 12th, 1801.

I Received your kind letter, unknown and generous friend. The kindness of my friends I could not bear, had I not strong grounds to say—"it is the Lord's doing and marvellous in my eyes."—I shall answer the mystery you stumble at in your letter concerning the six men. They were judged religious men from their life and character. The seals had been in the hand of one of them a twelvemonth; and curiosity tempted him often to break them: but my telling him the fatal consequence, prevented him till the year was expired. They did not meet together by curiosity; for they that judged it not of God refused to come; and they that did come said it was of the Lord, and they must obey: so what they did was in perfect obedience to the commands of the Lord. But in this there is a mystery, and a sign to be had in everlasting remembrance to all mankind: for as the following harvest brought in plenty, and the rain stopt throughout the harvest, from the shadow of the meeting; when the substance follows the shadows, the Lord will send a much more glorious harvest. The substance means when the *Twelve* meet together, to search out every truth; which you see will be disputed. If my sixth Book comes in print, many will say what I have penned is not true, and they that believe whether ministers or no must see it clear; for they were not all ministers that were first chosen; for the sheep must be witness for their shepherds. So what happened the following year is a sign to the world that a blessing will follow their meeting: but the sins they were guilty of, through unbelief; brought the judgment on themselves; which I told them would happen, if they broke the seals before they brought them into the presence of the twelve. They broke off themselves, and their understandings became hid; and it fell on one of them perfect as read to him, for I read to him before I put the seals into his hand, that if he broke them thro' unbelief before he brought them in the presence of the twelve,—the Lord would cut short his family, and great troubles would follow his house. The truth of this happened a few years after; the Lord took off two of his

sons

sons out of three, and his wife lost her senses thereby, and remained in Bedlam for one year. Another, who said it was from the Devil, was possessed with the Devil a long while before his death, and died in a manner I shall not pen. The ministers that said it was from the Devil was soon after possessed of the Devil in a manner I should blush to pen. These judgments followed the three men whose fatal curiosity tempted them to break the seals, after they said it was from the Lord; but after they broke the seals, said it was from the Devil. One of the other three told me himself, that the Lord had sent forth a lying spirit in the mouth of all these Prophets, at the time they said it was from the Devil. Another of the three very warmly reproved the other in my behalf; and the other said it was too high for him. So here was the division amongst the men, and nothing hath happened to the three that were innocent. So here is a mystery you may marvel at more than before; but it is said to me it stands as a sign; if I draw back thro' unbelief my end will be fatal like their's. So I must always keep the sign before me. A letter cannot contain the mystery of their obedience, and disobedience; for both stand a deep sign to the nation. The Lord hath wise ends in what he doeth, which may appear marvellous in our eyes. I have deep and weighty mysteries concerning my father which I shall write in a letter to the Rev. S. Bruce, and intreat him to to give you a copy. I have many things to answer from your letter, which I must refer to another. You was so kind to say you intended to send me more money from other friends. I do not wish to trouble them, as what was sent, with what I have, will put my fifth Book in print; and I do not wish to trouble my friends; but this was the Lord's doing, that I should persevere with my writing, as the sign set before me. And this is the meaning of the dream of the Waggon;* by the horses coming so close upon me was meant the Spirit of the Lord in the hearts of men to press me to go forward: and when my writings are clearly proved to be of God, if they do not clear our friend Brothers they will bring all the judgments pronounced on themselves. In that dream you are fulfilling one part for me, and the Lord will fulfil the other for him:

For here is a mystery deep for man,
 The woman's fall did him condemn:
 But if the woman man do free,
 The prison doors you all shall see
 I'll break in sunder soon for man:
 You'll find a Herod's fury come.

Eight years past have been man's and the Devil's time: four years more will be the Lord's time; which is the half time; and the Lord will bring wondrous things to pass. You misunderstand me concerning the just suffering with the wicked; for now is the

* See Second Part, page 60.

the time the Lord will protect his own, and happy are they that are wishing for his kingdom; for if Christ's kingdom comes, it is Satan's must fall.——I am, &c. &c.

JOANNA SOUTHCOTT.

P. S. In answer to page 52, I have writings by me to show how the judgment of God will overtake the hardened sons of men, without the interference of a foreign power.

TO MARIA BRUCE.

HON. & DEAR MADAM,

Exeter, Sept. 21, 1801.

YOUR goodness has astonished me: your faith has surprised me; your fears I do not marvel at. Doth one heart, and one soul, and one mind possess you and me? Then marvel not that the father and son are types and shadows; that all the shadows are compared to the substance. The letter I received from the Rev. S. Bruce, accompanied by his son's, the next day, was compared to the Father and the Son in Heaven; as being of one heart and one mind; and what the father has begun the son will end. O! what mysteries lay before me, and what likenesses in all appears to me. I was ordered to put my mourning in order, and the Lord hath inclined your heart to do it for me. This calls to my remembrance a dream I had in 1795. I thought I saw a cart running fast up the hill backwards, and it was dragging the horse after it; so the cart ran before the horse. Simple as this dream may appear, I was ordered to pen it, and it was said to me:

The cart before the horse will surely come:
Which is a mystery to thee unknown.

The same night I dreamed I saw waggons so heavy laden that the weight of them broke down the wheels. It was then said to me, that it was my friends that judged my writings came from the Devil; but that when they were convinced they were from the Lord, the weight of their sorrows would break them down. For all their wheels I will take off, and heavy they shall draw. I write you dear madam these simple dreams of 1795, as they were called to my remembrance when I received your present of mourning, and they were explained in the following manner.

Now Joanna thee I'll answer,
As the dream did so appear:
All shall know I am thy master,
And the horse is fastened there.
Now the horse I'll surely fasten,
Can he draw when death is here?

Now I say the cart must draw him,
And it's close unto his heel.
Now the day is nigh approaching,
I'll take of their every wheel.
I said the father and the son
Were shadow sure of me

Then

Then to the bride must now become,	How could my funeral pomp ap-
And see the mystery.	pear,
For sure the thing that she has done,	Without a mystery ?
To ages shall endure ;	I've greater mysteries still behind,
It's like the woman's ointment come,	That are to thee unseen ;
To make the burial sure.	And thou wilt find, thy God is
So do not fear, his hour draws near,	kind,
More wonders thou wilt see ;	For all that thou hast done.

I shall give the meaning of the funeral pomp. Soon after I received the present from my friends in London, it was said to me—

Now thy great Father's funeral pomp prepare,
 And thy great Father is Jehovah here ;
 To make thy Father's funeral pomp to shine,
 And prove to man, thy writings are all mine.

But your goodness, dear madam, has so far taken my senses, and drowned my eyes in tears, that I cannot find words to express my gratitude to you. O ! may the heavens reward your goodness ; what favours have I received from your hands, and through your hands. Unknown and generous friend, your love to God must be great, or you would never bestow so much for his sake. Your noble and generous spirit, with the strength of your faith, hath humbled my soul in the dust ; to think I have seen ten thousand truths in my writings unknown to you ; yet jealousy and fear, often alarms my breast ; and where is my faith to boast ? It calls to my remembrance these words in my writings.

No more in thee they all shall see,	So as to pride, throw all aside,
Then in thy friends abound :	'Tis time for all to shine ;
And they that are thy helpers here	Nor can you say if she's the bride,
Shall in the end be crowned—	She's higher than mankind ;
In glory bright, in robes of white,	'Tis but a mark, 'tis growing dark,
For brides I'll make you all ;	She's not above the rest :
One star can never give the light,	Observe the glittering of the stars,
If all the rest should fail.	And see how all are placed.

A letter cannot contain a quarter part of what I wish to say.—When I received your present, Mr. and Mrs. Taylor and the Miss Taylors, went into the parlour with me to examine the box ; and we were all lost in wonder, love, and surprise, at your unbounded love, faith and goodness. Mrs. Taylor cried out, what a good family must they be : What are they ? I am astonished at them. On reading your letter, we found your heart agreed with ours ; the clouds that have often come over our hearts and minds, the same concerning my father's death ; though every other death has come perfect as foretold ; and when people have been judged by physicians at the brink of the grave, and I have been told they would recover ; to the astonishment of all, they have recovered :

but here is a mystery, concerning my father, that you shall know in my next letter. Now I shall give you a short explanation of the mystery of your sending me mourning for my father, which was explained in the following manner.

The cart is come before the horse,
The mourning doth appear ;
And now mens wisdom I'll make
dross,
To prove the woman here—
Hath done a thing, which all shall
shame,
When they her faith do see ;
And with my Gospel I'll maintain,
This thing was done to me.
She pour'd the ointment on my head,
My burial to prepare ;
And see the mourning here is laid,
Now by a woman here.
The box of ointment now is come,
For to anoint you all :
You'll see the burial e'er 'tis long ;
To prove from whence the call :
That for my burial this is done.
For to anoint the bride ;
Thy Father's funeral soon will come,
And prove the field is wide ;
For as the ointment was to me,
My burial to prepare ;
Just so the mourning sent to thee,
(A mystery none can clear,)

No greater thing was done by man,
In faith more strong t' appear,
Than what this woman now hath
done,
The mysteries for to clear.
Thy Father's burial I call mine,
And now, I'll make it good ;
Thy Father must his life resign,
And here the mystery stood.
If for my burial she prepar'd,
And so hath she for thine ;
Her generous love I'll so regard,
And she shall ever shine,
Amongst the brightest of my stars,
A mystery to mankind.
What she hath done, the time is
come,
The scriptures to fulfil ;
That love to thee, is done to me ;
Now judge this as you will.
So for my burial she prepar'd,
As I did say before ;
And now the ointment on my head,
To woman shall appear ;
For now the scriptures I'll fulfil,
And now I'll make them plain.

Here I am obliged to break off, and will give you the whole another time.—I am your's, &c.

JOANNA SOUTHCOTT.

To the Rev. THOMAS WEBSTER.

REV. SIR, *Exeter, Sept. 26th, 1801.*

I Received your kind letter, full of difficulties, to make out the mysteries of my books, and the letter I sent you. You seem jealous concerning the coming of Christ's kingdom not being so nigh at hand ; as you say the hearts of men do not seem inclined to pray for Satan's destruction ; and you judge a few men, whose hearts and souls are alive to God, cannot accomplish so great a work. I answer the battle is not your's, but the Lord's. One man shall chase a thousand, and two shall put ten thousand to flight :—Then judge for yourselves how many *Twelve* will conquer. Though like the fishermen you have toil'd all day, and have caught nothing ; yet cast your

your net on the *right side* of the ship, and you will find the draught is great.

So toil no more, as heretofore,
But let your nets be found
Now on the right side of the ship,
And near the shore abound.
Now the right side must be apply'd,
(Satan must have his doom)
And if your net you cast that way
You'll find your draught will come.
Then sure one thousand you will
chase,
And make their colours fly,
And they that do their Lord disgrace
Will then as dead men lie:
For if they say, another way
Christ's kingdom must appear,
Before we cast the enemy,
What need have we of prayer?
To plead the promises he hath made:
(He made them not in vain:)
For if't be so we well do know
The foe must sure be slain:
But now with him all such must flee
As will not valiant stand,

To plead the promise I have made;
They have right to command
As much to bruise the serpent's
head,
As he did bruise my heel:
And now my friends be not mislead
For all your foes I'll chill.
For now by *Two*, you all shall know,
I'll put mankind to flight,
And some you'll see will flee to me;
I'll make them men of might.
But those that flee another way
I'll surely make them yield;
And all will find I'll gain the day,
And now I'll win the field.
So do not fear what cowards here
You have with you to stand:
But come and see the mystery clear
And then you may command
An army strong, as you go on,
To join you in the fight;
And all my armour put you on;
I'll make you men of might.

Here you may say, I have written as great mysteries in my letter as in my books. You are as much at a loss to know what I mean as before. I must recommend you to the gospel of Christ, where he compared the Kingdom of Heaven to two parables: the one that was invited, and refused to come. This parable is already past, as you may see in a letter written to Mr. Sharp: therefore I need not enlarge on that: but I shall mention one thing I omitted in his letter. When the six men passed their judgment, they ordered every woman out of the room, and then passed their judgment together, and said they must break the seals, which I had told them before they must not do, and the fatal consequences that would follow, and did follow. One of the men proved not to have a wedding-garment, as you will find hereafter. They broke themselves off by breaking the seals; and this will convince mankind hereafter, that man is as easily deceived by the Devil as the woman. But these are mysteries too deep to enter into at present. You must now come to the 25th chapter of St. Mathew, and 6th verse:—"The bridegroom cometh, go ye out to meet him." That meaneth he will meet you in Spirit and power: for then shall your light break forth as the morning, and the truth be as clear as the noon-day sun. Deep is the mystery of the 34th verse:—"Inherit the kingdom prepared for you from the foundation of the world."

And this is the kingdom he prepar'd at first,
 And here your kingdom must in glory burst,
 When that the woman is your helpmate here ;
 Then to compleat your bliss you need not fear,
 For the good fruit will then be handed down,
 As perfect as the evil then was found.

Weigh deep the 13th chapter of St Mathew, the 31st verse to the 34th. But now, Sir, I must come to the purpose. My writings are not proved, neither was it the will of the Lord they should be proved, till the Lord had tried the judgment of men. The ten years will be up the old Christmas-day, 802,* and the Old Christmas-day, 1792, the visitation of the Lord came to me in a strange manner : and now the ten years are up, I am ordered to warn those that have promised to assist me. You are chosen, Sir, by the Lord, to come and judge for yourself * * * * *. As I have mentioned there are many deep and weighty mysteries that are sealed up, and are hastening fast on the nation. These things are to be revealed, and the seals to be broke in the presence of Twelve * * * * * ; and I shall send letters in a parcel to the bookseller, sealed up with three seals, with the two stars and two letters, which is my seal, and deep is the mystery of the type of that seal. Thus I am ordered to proceed, to have every man's name who has offered to assist me written in the first book that is made of my fifth publication; and then to seal up the book, and send the letters to them, as I have said already, to prevent any impostor from appearing, and even to prevent those that are invited, if their love will not last the length of the journey, to see every mystery clear for themselves, as they are allowed to have every mystery laid before them: and six days every man must sit in judgment, to judge of the wondrous works of the Lord, in what manner he hath revealed the mysteries of the Bible to me. Six days the Lord was making the world for men, and six days they must be judging his wondrous works for them. Then you will find out the mystery why man must judge the Lord before the Lord will judge man; and all these mysteries that have been enquired into will then be made plain before you; for the time is come that the Saints must judge the earth. You will hear from me again as soon as my books come to London, if not before.

I am, &c. &c.

JOANNA SOUTHCOTT.

SIR,—You may be surpris'd to see my letter sealed with a black seal before I am clear my father is no more. Strange as this may appear, I am ordered thus to proceed. The shadow in all my writings comes before the substance, and I am ordered to send you the shadow before the substance; that you may be a better judge hereafter, from the shadow, how the substance of all will drop.

Now

Now will the stars in mourning set
Till they the mystery know :
Then your rejoicing will be great
When I the truth do shew :

For then you'll see a mystery
And find my hand appear ;
Just like the shadows all will be,
And all you will see clear . .
The substance next on all to fix.

In seven days I will send you the mystery of my father.

To the Rev. THOMAS P. FOLEY.

REV. SIR,

Sept. 26th, 1801.

I Have deferred writing, not knowing where to direct till I heard you was in London. I must beg to return you my warmest thanks for your present, which you was so kind as to send me. How kind and generous are my friends unknown !—It well may be said the earth helped the woman. You have written to me to have mysteries explained, which I must beg to be excused, as you are invited to come and judge for yourself when the writings are proved, * * * * *
for then the ten years will be up, and then I am ordered to warn all my friends that have judged it of the Lord to come and judge for themselves : for there are many mysteries that are concealed from man, and hastening fast on the nation, which must then be revealed to them. You, Sir, have put your hand to the plough, and I trust you will not draw back ; but you will hear from me again as soon as my fifth book is out ; but if you think your faith will not last you the journey to Exeter, with other friends, and sit in judgment, to see every truth laid before you, I must desire you will send me an answer to this letter : as I am ordered, as soon as my fifth book is out. which is now in the hands of the printer, to take the first that is made, and write their names on it, that have judged the calling to be of God, and have helped me. Their names must be written and the book sealed. You are called of God to judge for yourself, and between the Lord and his vineyard. You cannot refuse the heavenly call. I have a strange thing to lay before you concerning my father. In 1799, he was taken very ill at my sister's, and all the night we judged him dying, the servant man and maid with myself staid up with him the best part of the night. We thought him dying, in the morning he was quite delirious, fighting with all near him, crying out he was in a bustle, and begging some one to deliver him,—this we judged struggling between life and death : but to our astonishment he afterwards grew better and rose for a few hours ; but then grew faint and went to bed. We judged him just lighted up before his death. I then took my pen in hand, and it was said to me, as I compared thy father to the nation in his life, so I shall in his death ; which will not be till after many days. I shall shew thee in a dream of his death. I was shewed it in a length of chain that he was in,
which

which lasted thro' a large field from one gate to another : and then the chain pulled him back. I told it my sister, and she asked if the length of chain lasted a month, as we judged him dying every day for some weeks:—her words were answered me in the following manner :

One month thy sister doth allow, before she judg'd the end ;
One month you'll see your destiny, what will befall your land.

I then judged from my writings my father must die that month, and that I should then see extraordinary events fall on the nation ; but finding myself deceived, I began to sink in despair, and began to be jealous that I was led by a wrong spirit, and determined in my heart to burn all my writings through unbelief. Then I was powerfully visited, by the Spirit of the Lord, not to confine the unerring wisdom of Jehovah to my weak understanding. How could thy father go through the links of chain that were so long, if they did not go from one year to another ? I should wait to see the truth of the harvest, and find out the mystery of my father hereafter : it would be too tedious to tell how it was then explained. The following year 800, it was said to me, if he died by the length of chain, as I supposed, he would die at the same time he was taken ill the year before—which was the thirteenth of July ; but if he did outlive the time, the mystery is great that lies behind : for then he will live till St. Swithen's day ; and then the weather all will see will follow in such floods of rain, that it may hurt every grain. Thus I understood my father would die last year ; but finding he did not, and St. Swithen's day come without rain, the deepest despair took possession of my heart. I began to meditate on the thousand truths that were in my writings, how it was possible so many truths should be in them and not all be true. I thought from God every word must be true. The reasons assigned to me for these dealings is too tedious to pen, and when I had determined to burn all my writings, I was threatened with fatal judgments if I did ; and was ordered to trust to the truth of the harvest which was foretold me in 98, how the two harvests would follow ;—the one hurt by rain, the other by sun ; and the latter would make things dearer than the former, as it was put into the hands of ministers. These truths made me go on in faith and fear—and now I am come to the third year of my father, wherein he is scalad up with many other signs ; and all the rest have come true ; but the time is not yet run out for my father. Now I have written you this long epistle concerning my father, to shew you how it is explained to me, why I have been foiled more about my father's death, than ever I have in all my writings : as all others have died or lived, as it has been said to me ; and when some have been judged by physicians on the brink of the grave, I have been told their sickness would not be unto death, and to the astonishment of all they have recovered. But the reasons assigned to me of my father, are to bring it to the
scriptures

scriptures and the nation. Adam was pronounced dead, but did not die. All men were pronounced dead when the world was drowned. But now to compare it to the nation.—They have been threatened by sword and famine, yet neither of these threatenings have taken place—the land hath lived like thy father, dying but not dead.

Two years following he was threatened with death, and two years following he fell down apparently dead, yet he recovered; and two years following there has been a great scarcity in the land, yet not a famine.

So if together you do both compare,
There is a likeness, you may now see clear.
But if thy father now does surely die,
Without conditions doth his funeral lie.
Without conditions, I do tell you all,
You'll find the truth of every word to fall.
The sword and famine surely will appear;
If not in England let the French take care.
For three years famine soon will hasten on,*
But three years plenty first to you must come.
I placed another in thy father's room:
O England, England! I shall tell thy doom.
A glorious harvest to my friends will burst:
But for the *mockers* a fatal die is cast.
So now the harness you may quick put on,
And I'll protect in every rising storm.
The death of one or other thou wilt hear,
If it be thy father, England must take care.
But if thy father I place the other way,
Then unto France these ruins they shall lay,
To see the famine, I did say before;
Then I know England surely will beware.
Now I shall answer thee, the length of chain,
That I have fixt for him, the length of time
That I ordain'd to have him sealed up,
And there's the length of chain to have him stopp'd.

So if thy father dies at the appointed time, the famine will fall upon England: but if the other fall in his room, the famine will on France. But let not these dangers alarm thy friends, if it falls on England: for I will send three years plenty before, and your barns shall be filled with increase, and your vessels shall be full, and your cattle shall increase; and I will incline the hearts of believers to lay up provisions in store: so they shall rejoice to see the evil day; for I will only burn up the weeds and the tares, and they that mock my word, and do not rejoice at my coming, nor wish for Satan's kingdom to be destroyed. But they that wish for my kingdom, and Satan's to be destroyed, shall eat and be filled: their vessels shall not be empty, nor their corn gone; neither bread nor flesh shall be wanting: they shall rejoice in tribulation,

to

* See First Part, page 31, and Third Part, page 133.

to confound their enemies, and at the end of three years there will not be a weed in the land.

And then you'll find your glory fast abound,
 From every nation you will hear the sound:
 Oh! happy England, though we see thy rod,
 We know thy king in power is now thy God:
 And presents to thee we will daily send,
 And now the Lord HE will protect his friends.
 For many nations they will fall before,
 And so cut short, they will not want the store.
 And so to England all will presents send,
 And say, I AM their Father and their friend,
 Who send the rod, the mockers to destroy,
 But of my friends, I shall them all enjoy.
 And then will England's sorrows ever end,
 If in this land the famine I do send;
 For then you'll all be of one mind and heart,
 And then you'll find I'll take your every part.
 And glorious days in England will appear,
 For peace and plenty soon will follow here.
 And double crops will fast to you abound,
 One heart and soul in England will be found.
 And brotherly love in every heart appear,
 You all will find I'll only bind the tares,
 That do destroy and hurt the tender grape,]
 And by their mocking will a discord make,
 So all these things you'll see within eight years,
 If 'tis thy father's death that is so near.
 If for thy father I place another man,
 Then unto France the famine sure must come.
 But then the plague in England will appear,
 For to cut off the mockers that are here.
 For I've begun, and now will make an end,
 And every nation now shall bow or bend:
 And what won't bow, I tell you now shall break,
 And all shall know JEHOVAH now does speak.
 And here's a prophecy, for all goes deep,
 And England soon will both rejoice and weep.
 They that believe, I say they will rejoice,
 And they that mock shall tremble at my voice.

you shall hear from me again as soon as the 22d of September is over by the old stile, and then you shall know the mystery of this letter.—I am, &c. &c. JOANNA SOUTHCOTT.

P. S. You will please to observe, that my father lived till St. Swithen's day this year, and then it followed in rain—and great, you see is the mystery concerning him. When the sun is behind a tree, the shadow comes before the substance. When the hand of God is in any thing, HE always brings the shadows before the substance.

To

TO WILLIAM SHARP.

HON. SIR,

Exeter, Sept. 26th, 1801.

I Received your kind letter, and am astonished at the unbounded goodness of the gentleman you mentioned;—to send me twenty pounds is too great a favour for me to receive from any one, as it is imposing on their goodness: and I am happy my letter came in time to prevent it. I have enough to put my fifth book in print. As to the contempt of the world, I can better bear it than to impose on noble and generous minds: but so far as he had it in his heart to do it unto the Lord, so far the Lord accepted it; and if there be first a willing mind, the Lord knoweth how to draw the heart to himself,—for the heart of man is better known to God, than to us. Now Sir, I shall put him to the trial of his faith. Every man that has offered to assist me in the works of the Lord, is chosen to judge for himself when the writings are prov'd; as there are many mysteries sealed up that are hastening fast on the nation, which must be revealed to twelve, or twenty-four; twelve alone are chosen men. The first chosen broke themselves off by breaking the seals, as you will see in the 84th page. Such a mixture in these men is found as grieves my soul. I am provoked to ear their yokes; their bonds asunder I shall tear.—These words were spoken before the six met together: so all must come to the Gospel of Christ. Not one that was bidden shall taste of my supper. But some that are jealous of themselves may be ready to say, if it comes to that gospel I fear I shall be one of those that have not a wedding garment; but that is past already by the six. As they that were invited refused to come, I was ordered to have those that would come: and the man that I said was possessed of the Devil was afterwards found out to be a sodomite, and left the city on that account. This is what Our Saviour meant by not having a wedding garment: for such men have no part in marriage, spiritual or temporal. The meaning would fill my letter: but you must come to the 25th chapter of St. Matthew's Gospel, 6th verse,—“The bridegroom cometh, go ye out to meet him.”—That meaneth in spirit, and power; for there shall your light break forth as the morning, and the truth be as clear as then noon day's sun. Look to the 34th verse,

This is the kingdom prepar'd for man at first,
And here your kingdom will in glory burst;
When that the woman is your helpmate here,
Then to complete your bliss you need not fear:
For the good fruit will then be handed down,
As perfect as the evil then was found.

I must recommend you to the 13th chapter of St. Mathew, the 31st verse to the 34th: deep are these mysteries; and now I shall come to the purpose. The ten years will be up in 1802, and it was in 1792 the visitation of the Lord came to me in so strange a manner: so in the 802 the ten years are up: then I am ordered to warn

both sheep and shepherds to appear that have judged the calling of the Lord, and promised to assist me in this great undertaking. As soon as my fifth book is out, in the first that is made, I am ordered to write every man's name that hath been my helper, and then to seal it up. Now, Sir, you write me of a gentleman whose name I do not know. I must deal faithfully with all men. Tho' unknown to me, he is not to the Lord: and know what the Lord said to David,—“As much as thou hadst it in thy heart to build a house unto me, so far the Lord accepted it.” You say, he is the father of twelve children. Little does he know what lies before them. Let the father appear and judge for himself and children. If he thinks proper, he is at liberty, if he writes me a letter before that first book is sealed up, but after, it is too late. For every man's name must be found written in that book when the seals are broken. When I send my books to the bookseller, I shall send a parcel inclosed, with letters for all my friends, whose names are written, sealed up with three seals, with two stars and two letters on the seal—a deep type of Christ's second coming: so let no man draw back through unbelief; for how will he appear, if he neglects so great salvation, and prove disobedient to the heavenly call! It is to prove the love of man the Lord has chosen them at so great a distance. Heaven hath inclined you, Sir, to forward the work; and when I warn you to appear, I trust you will not draw back. The Counsellors come from London to plead at the bar for men's justice; and you are invited to come from London to plead at the bar for the justice of the Lord: for the time is come that the saints must judge the Earth, and both sheep and shepherds must appear: and let the sheep know the voice of their shepherd. I have written you this letter, Sir, for the sake of the gentleman, to warn him in time,—he may draw back after, if he chooses: but he cannot be admitted to judge for himself, if his name be not found written in that book when the seals are broken: So I must desire you will read him this letter, and return him my warmest thanks for his generous intention towards me.—I am, &c. &c. JOANNA SOUTHCOTT,

To the Rev. STANHOPE BRUCE.

REV. SIR,

Exeter, October 8th, 1801.

I Received your kind letter: but as my father did not die as I expected, I gave myself up to despair, and judged it impossible for any thing wrong to come from the Lord. This was more than a week before the time was up. As it was said to me he must out-run the time, I was at a loss how things could go forward and backward; and fearing I might deceive myself and good people, I was wishing death might close my eyes before the morning. I was then warmly answered—

Death sure should close thy eyes,
Was it not for my brethren dear,
That it would them surprize;
So for their sakes thy life I'll spare

And make the mystery plain,
And then I bid thee to take care,
Or thou'lt my anger gain.

These

These words threw my thoughts into a different channel: and reasons were assigned to me concerning the mystery of my father; of which I have given one part in two letters to the Rev. Mr. Foley, of the length of chain shewed me in 99, which linked the nation and him together. But you can be no judges unless you compare your letters together; as I shall end in this letter to you what I could not add in his. As my father was compared to the nation temporally, so he is spiritually, to bring it to the bible: for he is compared to the coming of the Lord suddenly and unexpectedly: the time was fixed and he did not die; to bring it to the scriptures—"Where is the promise of his coming?" As they say now, "Where is the promise of my father's death?" And it is written, "The Lord delayeth his coming." To bring the shadow to the substance, my father's death was threatened, and yet he did not fall. The shadow of his death, and the type came to me the very day the Lord worked in the heart of the worthy Mrs. Bruce to send me the mourning, the 19th day of September. That same week it was said to me, I should put my own in order; which I did: and, to my astonishment, the last day of the week, I received the new from Mrs. Bruce. Then I was ordered to call to my remembrance a dream I had many years ago:—I thought I was walking in a beautiful gravel-walk with two ladies, who I thought were angels; and I thought one was my guide, and said there was a new suit of clothes making for me in the garden. When I came to the gate I was eager to go in: but my guide reproved me, saying, I must wait till the gate was open; for I must not go over the gate. When the gate was open I thought my clothes were working on the earth with sprigs of gold and silver. I was dissatisfied; but she reproved me, saying, It must be first worked on the earth and when taken off it will be beautiful. I told my dream to my sister, and many others: but my dream was explained to me with the vision I had in 94 of the candles*; which alluded to the proving of my writings. I shall leave particulars, and come to the purpose. When I received my new suit of clothes from Mrs. Bruce, my dream was then explained that my guides were angels, who appeared in the form of women, and that it was the angels that worked in Mrs. Bruce's heart to send me the new suit of clothes, and when all is finished it will be beautiful.

The mysteries are great, as the mourning
appears; [pare,

The shadows and substance alike I com-
And as much as the mourning was bro't
to thy view,

If ye have discerning the prophecy's true:
For I told you the signs, it all should ap-
pear:--- [I'll clear;

The death of thy father,---the mysteries
I sent thee the mourning to shew thee the
sign; [to shine;

His days I prolong'd them, for Pomeroy
To prove that my kingdom, it is not so
near, [year.

As thou dost expect it,---beginning this
My peaceable kingdom this year to begin,
It is but a type of what they have done:

As peace is proclaimed, it is but a sign:

It is not the substance, and that you will
find: [main;

Because that the substance alive doth re-
Thy father is living to lengthen the chain,
That sure was not broken, I say at the time;
And mark what is spoken,---the substance
you'll find [than war,

Will end in confusion more dreadful
The death of thy father will shew you all
clear; [more:

What surely will follow, when he is no
For that is the substance will follow all
here: [die;

Because that thy father I said he would
But there I deceived thee, and now thou
dost cry,

Thy heart was too harden'd to bow then
in prayer :

Thou judgest no God would deceive
thee to here.

But here I shall break off, and tell you what was put in Mr. Pomeroy's hand of my father's death. When the anger arose about John Symons' sending the letter, I thought I could go no further to print my prophecies. In the night I dreamed I fell into a river, and said I should be drowned. I thought a voice said you will not sink, but swim. I thought I swam through the stream, and was taken out without wetting my clothes. I then thought I was carried over a steep hill, the height of the hedges above the ground, till I came to the top. The next day it was explained to me that I should not sink under the trouble I was in, but should be carried through the stream, and be carried to the top of the hill. It was then said to me, the Lord had friends who he knew would carry me that height, and assist me to go on in his work. This I sealed up, and put it in Mr. Jones's hand the latter end of July. Soon after, I saw the Rev. Mr. Pomeroy, who blamed the ministers for giving so easy credit to my writings, before they saw the truth of them come on. I was then answered in the following manner, and ordered to put it in Mr. Pomeroy's hand, with what was before sealed up in Mr. Jones's hand.

The signs are here, to you they appear,
A hand you cannot read ;
No more you see my bible clear,
The way that you have said.
It is these men that he hath blam'd
Have stay'd my heavy hand ;
Or else the deluge should appear
For to destroy your land.
That is the rain to hurt your grain
And brought a famine here ;

Or by the manner should been hurt,
Would brought disorders here ;
Fatal would been this year to men,
That every soul should see,
Had it not been for these three men,
That now are blam'd by him.
And 's a sign to all mankind.
That they have stay'd my hand ;
They'll surely do, as it is said,
And in thy writings stand.

That meaneth the seals in Mr. Jones's hands, which I have mentioned, but he cannot read it. I cannot recollect the whole : but it was said, if Pomeroy was right in any thing, my father's life should be prolonged to make his wisdom shine. Now it was said to me what he was right in, was, in saying, if my writings were of God, and all came true, Christ's peaceable kingdom was not so near as I imagined ; and there it is said his wisdom shined. for no more than my father died at that time, will Christ's peaceable kingdom be established this year. I shall give you the remainder of what is in his hand hereafter. This was written when we had but eight days of dry weather ; and though it rained very hard when copied off ; yet the heavy hand of the Lord was stay'd through the harvest ; and the truths followed concerning the money, which was said should be a sign unto all men, that you would send it : and the rain was stopped for your sakes : but it was said, he would see the sign of my father's death, which, as now, explained to me, is the mourning sent by Mrs. Bruce ; which baffles all mankind. These mysteries I shall leave to your judgment : but from the many reasons assigned to me, it all now appears clear to my judgment. I shall write the other particulars in a letter to Mr. and Mrs. Bruce, and inform you who was the man placed in my father's room, and what will be the events to follow from a dream.—“ that I had lent one of my father's horses. I went for it, and they said it was in
the

the stable; when I came he was hanged up in a sling with his head beat off." This I thought was my father; but this unfortunate affair happened a few weeks ago. between Mr. Parnel and Mr. Clive; for in a quarrel Mr. Clive received a wound in his head which proved fatal: and it was said to me, if he died in the space of last week that was the horse played instead of my father. Therefore, I was ordered to send my letters sealed with black, and in the seal there is a C, which stands for Clive. If he dropt in the week, so our land would fall by the hands of each other: and he died the 29th day of September: and now it is said to me, in this manner will your nation fall. I compared thy father to myself: then every man is mine whom I compared to every living creature. So here is the mystery of thy dream.

The man I placed in thy father's room;
So France may tremble at their doom;
And England may begin to fear:
And now like Parnel you will see;
For thousands will like Parnel flee:
For in great fury 'twill begin,
That like the rain the blood will run,
Was not thy Prophecies to keep them back,

[thou'lt pluck.
And thousands now like brands, I say
Therefore I said that these three men,
Prevent the fatal ruin of your land;
And more than 30,000 they will save
From fatal ruin leading to the grave.
The mad career of thousands they will stop,
And for their sakes your land, I say, may
hope.

I shall write more particulars in my next. You have put your hand to the plough and cannot go back, so if you judge the writings to be of God you and your son are called of God to come with the rest.—I am, &c. &c.

JOANNA SOUTHCOTT.

To the Rev. THOMAS P. FOLEY.

Rev. Sir,

Exeter Oct. 8, 1801.

I Had the happiness to receive your kind letter wherein you gave your free consent to come to Exeter, * * * * * if the Lord enable you to do it; that you may be clear judges for yourselves. I am ordered to lay every mystery before you concerning my father. In my last letter I told you how he was shewed to me in a dream, lengthened in a chain, compared with the nation in his life, and so it must end in his death. I am ordered to lay before you the manner of his life. My father has been a widower many years; and since he hath left his farm and given up business, he has lived in a cottage with a little garden, and apple trees enough to make a hoghead of cyder when they beared. This peaceable habitation his neighbours envied, thinking it worth more than my father gave for it; and they have been at war with him to get him out; breaking his windows, and doing every thing to disturb his peace. So my father has been at war to keep possession of his house for many years. In 1799, he had a violent illness, when a swimming seized his head, which he never got the better of. My sister and I, fearing he would die alone suddenly, by himself, intreated him to give up his house, and go into lodgings; which my father refused to do: saying, he knew the people in Getsham hated the name of the Lord, and all that was good; and he should rather be shot to death, than live with them: for to him it was like the suburbs of hell, and he did not care if he did die suddenly alone. This resolution of my father made me leave off

off persuasion, and leave him to his own mind,—going to visit him as often as I could, to keep his house clean: but this year, about midsummer, my father fell down apparently dead, and the Rev. Mr. Put, insisted on my father giving up the key of his house, and going to a lodging, as he said he should hear that the poor old man was found dead by himself. Soon after he was in a lodging, I went to see him, and thought I was happy to see he was with people to have an eye over him: but he seemed distress'd with the loss of his house. I went to comfort him, saying, from me and my sister and other friends, he should never want. So I left him with a cheerful heart, thinking my anxious cares about him were over, as he had some one to have an eye over him. Now I must leave him from that time to the 2d of October, which is the 21st of September old stile when it was said to me I must arise and go to my father, and was spoken to in the following manner,

Arise and to thy father go,
And deeper mysteries thou wilt know,
Than ever thou'st already penn'd,
Which I've concealed from all men:
And what to thee I n'er reveal'd,
As I the name from thee conceal'd.
The man that was by Parnel slain,
And deep's the mystery to mankind.
But men of Israel who are ye,

Your God confine unto a day?
If he dies nearly at the time.
You must confess the words are mine.
For 'tis his life must shew you all,
What is the manner he will fall;
That with the nation to compare;
And so I say thou must go there,
The truth to know, the truth to see,
And then the truth I'll answer thee.

These words were spoken last Friday, 2d of October. On the Saturday morning I arose and went to my father, and found his senses and eye-sight so far gone, that he did not know me; but when I made myself known, he wept aloud for joy; saying, the Lord had sent me unto him, and praising him for his goodness. He then told me the miserableness of his situation: the people of the house he said were offended with him for saying his prayers loud, and singing his psalm before he went to bed, which he always made a custom of doing in his family ever since I knew him, and since alone by himself. This being denied him, made him miserable. I said to the people of the house they surely could not desire a man to give up prayer, that stood on the brink of the grave; but they complained of his saying it hard; but my father said, he could not say them softer than he did, as being always accustomed so to do: but I shall leave particulars. I left my father with a heavy heart, and coming home, wept bitterly about him, thinking my father may say with Job; "The thing which I feared, hath come upon me, and that which I dreaded hath happened unto me; I was not in safety, neither was I in rest, yet trouble came." It is fruitless to pen the feelings of my heart, which burnt like one in a fever. As soon as I came home the Saturday night, the first words I heard were news of peace; then was every mystery explained to me, why I was ordered to go to know every truth of my father. It is too tedious to write how my father was then compared to the nation; but I shall tell you how the nation is likened to him. They have been at war with other nations to keep possession of their own land; as thy father was at war with his neighbours to keep possession of his house. *****—I am, &c. &c.

JOANNA SOUTHCOTT.

NOTE, This letter is only given in part.

To

TO MARIA BRUCE.

HON. & DEAR MADAM,

Exeter, October 10th, 1801.

I Received your kind letter, and it was with great pleasure Mrs. Taylor, and myself, read your intention of coming with your worthy husband and the Rev. S. Bruce, who are chosen of God to judge of his just decrees from the foundation of the world. You ask if a woman may be present? I answer yes. There are no bounds set to women: it is the woman that must be judged, which includes one and all. As one and all were included in the fall of Eve; so woman has a just right to hear their cause pleaded, by an infinite and wise God. How just are his decrees! To pass on Satan the blame the woman cast on him in Paradise. No man knows what he is to sit in judgment for:—such a judgment as never entered the heart or thought of man. To think he must sit in judgement against himself, and say the man was wrong to cast the blame on his maker. He ought to have said as the woman did;—“The Serpent beguiled us and we did eat.”

No other way man ever shall go back:
The bear will meet him, and his bones will
break.

But now I say, if man will guilty come,
He shall go through, and I'll receive him
home.

So no more fig leaves let us sew at all;

But cry we are guilty---we are guilty all.
And sure from Satan came our ev'ry guilt;
And so the blood of innocence was spilt.
And now the woman's cause we all will
plead,
And bring her blood upon the Serpent's
head.

But here, dear Madam, jealousy may arise in your breast, and say, may we not be deceived in casting the Serpent, as I was in my father's death, he not dying at the appointed time. Here, I answer, lies the mystery:—your faith has baffled all men: as it was said in the sealed paper left in the hands of Mr. Pomeroy, he should see the sign of my father's death; and mourning is a sign of death; and we know his death will follow: but had it come at the appointed time my father's funeral could not be called the funeral of the Lord; to be compared with the sudden coming of Christ, which is sudden and unknown. Before this mystery was explained to me, pen cannot express the sorrows of my heart; what I felt on your account, after I was told my father must out run the time, to bring it to the coming of Christ, which day or hour knoweth no man. I then reflected upon myself that ever I had mentioned his death—to impose on your goodness, till it was explained to me,—thus it must be to fulfill the scripture and all righteousness. The type of the mourning was a type of Satan's being cast at the time: but not that he would be chained down at the time they meet together. It is the shadow that will bring on the substance. All these things must come suddenly and unawares, as my father's death will happen. It was explained to me in the following manner:—

Satan will fall, thy father he must die.
Before the time thy mourning (it doth lie
Prepared for thee) thou must then put on.
And now unto the purpose thou art come.
Thou hast thy clothing e'er the time was up;
And so the clothing unto all shall drop:
Because my clothing shall to all appear
That do believe in me, and wish me near:
For as the clothing I to thee did send,
Just to my clothing, they'll find in the end,

Will then fall on them, by my heav'nly
power:—
But of thy father's death nor day, nor hour,
Can e'er be known before it does appear:
Because my funeral I did call it here,
And, like my coming, must be unawares.
But how could I bring round such mystery?
Had I not said thy father was to die,
And fix'd the time to have the sign appear.
That with my Bible you may all compare.

What could the box of ointment ever be?
 Not for my funeral was it done by thee;
 Nor yet such thought was ever in her head;
 Yet for my funeral I then said 'twas laid,
 As for my funeral she did then prepare.
 But well I knew the time would sure appear,
 That at my second coming this would be.
 When I pronounc'd my funeral all would see,
 The woman would prepare it for the bride:
 And so my coming is to all applied.
 But had thy father then died at the time,
 It could ne'er been said his funeral it was
 mine.

Because my coming will be unawares:
 And so thy father's death it must appear.
 But for my funeral she did make it good;
 And to thy father I did this allude;
 And fix'd a time, to make the mystery clear.
 The woman did provide my funeral here

Or for my funeral she did all provide;
 And here's the mystery, thou art nam'd
 the bride.
 So all together you must now weigh deep;
 And now's the time the Jews will surely
 weep.
 So thy weak judgment could not make it
 clear [pare:
 Thy father's funeral could with me come.
 And now I'll tell thee who I placed the man:
 That in thy father's stead I said must come.
 I said the famine he held in his hand:
 But if I plac'd it to another man,
 Then sure the famine you that way did
 miss;
 And in that manner is your nation cast.
 Thou know'st in mourning I did send
 the C. [thee
 Write out thy dream, and then I'll answer

Please to remember I sent three letters directed to your house, the 26th day of September, sealed with black; and the C. is in my seal. and you was to know the mystery in seven days. and now I shall write to your husband what happened in the seven days. But all your letters must be compared together, that you may be able to judge for yourselves.—I remain, &c. &c.

JOANNA SOUTHCOTT.

TO BASIL BRUCE.

HON. SIR,

Exeter, Oct. 11th, 1801.

I Have written in a letter to your father, a mystery he cannot clearly find out, unless I explain it more fully, how the death of Mr. Clive should in any manner allude to my father. The mystery happened on Mr. Parnell's side, who has been a great mocker of my writings:—even so much that his mother and he, have had words about them; as he said they were enough to distract the head of any one that read them. and it was from him that I was shewed in my dream how my father's horse was killed the 24th day of September.—The quarrel was between Mr. Parnell and Mr. Clive. Clive struck Parnell with the bridle, and Parnell struck Clive with a stick on his head, a blow which proved fatal. On the 26th of September I was ordered to seal up my letters with black seals, and put my own seal on them with a C. and it was said I should know the mystery in seven days. The 28th of September I was ordered to sleep in my own room, where I had not slept for some time, as the bedstead was taken away, and I had slept in a spare room. So I did as I was ordered, and slept in my own room without a bedstead. At midnight I was alarmed, by the mistress of the house coming to me, to request me to give up the spare bed: as she said Mr. Clive was dead, and Mr. Parnell had fled to their house for shelter. She was surprised to find I had left the bed that night, and asked me if I knew every thing. The next day it was explained to me, that tho' the shadow was trifling of my being obliged to arise at midnight, had I not not given up my room as ordered;—yet, the substance is great, if I do not obey in all things. It was explained in the following manner;

Now can'st thou see the mystery
 Of all that thou hast penn'd?
 Thou answerest no; the truth is so;
 But now I am thy friend.

Now mark the warning I gave thee,
 In thy own room to sleep;
 And if thou still do'st me obey,
 From dangers thee I'll keep.

And

And now discern, how I did warn,
 For hadst thou disobey'd,
 The midnight hour would thee alarm
 And thou'dst been forced t' have fled.
 Because confusion would come on,
 And I made thee for to rise,
 To see the trembling Jailer come,
 That did thy words despise.
 I said the shadows all must come,
 Before the substance drops;
 And now the time is hastening on,
 That all may fear and hope.
 Those that believe, I'll not deceive,
 That with my kingdom near,
 And wish for Satan now to fall,
 They've more to hope than fear.

For them I'll warn to keep from harm,
 As I did thee last night :
 But they that mock, as he has done,
 Like him shall take their flight.
 For now the midnight hour shall break,
 And all the truth shall come;
 And they that do believe my word,
 Will do as thou hast done,
 For to obey, what I do say,
 And them I'll keep from harm :
 As thou in bed in peace didst lay,
 When she did thee alarm
 But they that mock'd thee ev'ry stroke,
 As now this man hath done,
 They'll find the midnight hour to break,
 In Satan's fetters come.

I shall not go thro' with the whole, but come to the purpose of what followed. Mr. Clive was not dead, but it was said if he died of the wound, as being shewed to me of my father's horse, (which meant my heavenly Father) if he should die in the room of my father that week, in that manner our nation would fall; and he died the 29th of September. I have mentioned in my letters to your father, and Mr. Foley, what followed the remainder of the week, and beg you will compare your letters together. Now I shall come to some explanation of the Rev. Mr. Foley's dream, which I never saw till three o'clock this day, (Sunday afternoon) since I finished the letter to Mrs. Bruce: for all the letters were not read to me yesterday. After Mrs. Bruce's letter was written, and I came to Mr. Jones to have it copied, he shewed me Mr. Foley's dream, as I had put the letters into his hand for his perusal. He was struck with Mr. F's dream, which I had not seen, and hearing him read it, it went thro' me: for it had the same meaning as the letter I had written to Mrs. Bruce: so I broke off my letter, and went up stairs praying for an explanation; which was given me in the following manner:

The balance is made the foundation is laid,
 And mark well the words wherein I have said,

"The bear shall destroy you, if now you turn back."

You say you was sitting upon the house top:
 The house it was open, and all to your view,
 And here is the balance; you'll find it is true.

[the dream;
 You say it was BROTHERS that told you
 But I am the Brother that did all explain:
 I fixed the balance for man to appear,
 The top now is open, the house top see clear:

Then sure on the house top you must publish all;

[call:
 I fixed your balance, and shew'd you your
 That is in the letter I sent to my friend;
 And here is the balance will shew you your end.

If you sit firm on it, and prove it is right,
 The balance is equal: bring all to your sight:

For I am the Brother that made it appear,
 To shew you the balance, that justice is clear.

The blame you cast on ME, I bore it at first,
 And here is the balance the woman hath plac'd;

Or I plac'd it for her, to shew you all plain
 The promise was made her, she's a right to contend:

It must be fulfilled, as spoke by my word,
 And you must stick to it, as th' justice of God:

And sit on the balance, and prove it is just:
 My heel it was bruised, and Satan was cast;
 His head to be bruised, the same as my heel;

So ye men of learning, judge this as ye will,
 'Tis I am your Brother, the elder, appear,
 And ye now as brothers, I'd have ye come near,
 And sit on the balance, and prove it up-
 You'll err from the truth, if my warning you slight:

Because that already man fixed the spear;
 The blame you cast on ME and that I did bear:

But here is the woman. in justice you see,
 Who fixed the balance to bring it on ME.

And that is the Serpent, of whom she does
plead, [head:
That justice compels me for to bruise his
And you must sit on it, in justice appear,
The height, nor the depth, you have no-
thing to fear.

If you do sit stedfast, and stand to the word,
I'll surely uphold you, you'll find it's the
Lord,

Who fixed the balance to be in the end :
And now I shall tell you the dream of my
friend.*

The words as she spoke them, were spoken
by me ;

Which need not an answer as they did agree.
For to tell you plainly that it was the Lamb,
That came to Joanna her heart for to frame,
For to fix the balance, in justice t' appear :
The verses* were spoken, my voice it was
there :

But as to the judgment she told you of May ;
The truth of her words in that month you
will see :

But you must come boldly to judge of the
word,

When the ten years are ended, and know it's
the Lord,

Who worked upon her to make her appear,
Wherein the first mystery did found in her
ear.

So you must not tarry, I tell you, till May ;
You know not the dangers before you do
lay,

The road may be dangerous to come at that
time ;

The year is near ended,---I've told you my
mind :

And you must come boldly your calling
to see :

You judge all from BROTHERS in prison
to be :

But I am the Brother that from all will
And men I call brothers, and to all is
plac'd :

And this I shall shew you from every
dream, [crown :

'Tis I am the Brother that you must all
And as to the bride, I named so here,
I tell you your bride unto me is as dear.

When all is explained you'll find your
mistake ;

For all men are brothers, I died for your
sake : [crown,

But I am the Prince your nation will
My peaceable kingdom in triumph be
found.

But BROTHERS I'll free him, when men
free thy chain,

Let the stars on thy head arise now to
shine.

This explanation hath been given to me this day since four o'clock ;
now it is nine. My next will be full of more mysteries ; but here
I must break off with saying you and your father are chosen of the
Lord to come and judge my writings ; and hope I shall have the hap-
piness of seeing Mrs. Bruce with you. Please to remember Mrs.
Bruce's letter was wrote before I saw Mr. Foley's dream.—I am
your's, &c. &c.

JOANNA SOUHTCOTT.

* This alludes to an extraordinary dream of Mrs. FIELD'S.

To the Rev. STANHOPE BRUCE.

REV. SIR,

Exeter, Oct. 16, 101.

THE following dream was shewed to me the 1st day of October :
I dreamed I was carried in the air, more than the height of the
hedges above the ground. I thought I was carried for miles ; and
every field was ploughed and rolled, and marked in squares like a
pavement of broad stones. The squares were full of prints. Every
field was alike : there was not one green field to be seen : every hedge
was pruned bare, and every tree the same. At last I was brought to
a landing place, where there was a house. There appeared two roads ;
one amazing high, the other a valley which went down amazing low.
I thought there was a tumult of people disputing about my writings.
I cannot remember all the particulars : but you will see in the end
this dream alludes to France, by my father's out living the time. It
was explained in the following manner.

What

What thou canst mind thou now hast penn'd ;
 Another week will shew the end,
 Where all these barren fields will be,
 And from thy father thou wilt see ;
 If unto thee his death appear,
 Then in this land they'll see it clear.
 I've put the mark upon the ground,
 And all the hedges will be found,
 With every tree, and hedge too, prun'd :
 I'll cut the lofty cedars down ;
 And all the hedges I'll make bare ;
 And all men's wisdom, they'll see clear,
 Was like the hedges, that did grow,
 That men cut down you all shall know.
 And now a husbandman I'll be ;
 I'll clear the hedge, and prune the tree :
 For every hedge I will cut down,
 No bramble in it shall be found,
 Nor yet one stick will I let grow ;
 But like a husbandman below,
 I'll cut the hedge, and make it bare ;
 If death's in man it must appear.
 Then surely all I must cut down,
 And like husbandman be found,
 Who often makes his hedges bare,
 But leaves some sticks for to grow there :
 But now you'll find I will leave none ;
 But every twig in man I'll prune,
 And every tree, I'll prune them bare
 And like a husbandman appear ;
 Who plants the different branch to grow,
 When he hath prun'd the whole you know :
 So a diff'rent branch I'll plant in man,
 And to my vine they all shall come.
 For man I'll now create anew,
 And they shall find their God is true.
 That as I did pronounce them dead,
 So all the hedges they were laid :
 Then surely all I must cut down ;
 That is, their wisdom to confound,
 As they do judge they are not dead,
 To all that is before them laid :
 But here they'll find their grand mistake,
 When once my bible it does break,
 Then like the hedges they'll be found,
 And all their wisdom be cut down ;
 To see my bible how't does stand.
 There's not one single branch in man
 That, 'by his wisdom, can appear
 To say he ever saw it clear :
 The woman must complete his blifs.
 And so the serpent must be cast :
 Then sure he'll find his blifs complete ;
 And all will find their helpmate great.
 And now to man let them appear,
 With all their boasted wisdom here,
 To say that this they all did know :
 Then there's a branch that still may grow :
 But not amongst the sons of men,
 Such branch as this was ever seen.
 Then sure the branches they must fall,
 And now in Christ I'll plant you all,
 When you confess your knowledge dead,
 And say your wisdom all is fled.
 These mysteries you did never see

Till they were brought to light by me :
 And know the me that must appear :
 I AM, I AM, I tell you here.
 And now I tell you who I am,
 To prove the fulness now is come ;
 That ev'ry thing is to the full,
 The moon must 'bate---judge as you will.
 And here's a mystery deep for man
 That in the woman all must stand :
 And here philosophy must fall,---
 Men's boasted wisdom, one and all.
 Divinity I say is lost,
 This wisdom learning ne'er could boast.
 Philosophers must drop their pen ;
 This never was discern'd by men,
 Then sure the hedges must be bare,
 And all men's wisdom must drop here :
 And now unto the ground I'll come,
 And make it bare as it was seen :
 For I shall cultivate the ground,
 As perfect as the dream was found :
 I'll make it bare, as 'twas at first,
 When man was taken from the dust :
 And nought but earth to thee appear'd ;
 And all thou saw'st was marked square.
 In every square I now shall mark,
 And bring you all to Noah's ark.
 For all my lands I'll now make square,
 And let the Gopher wood appear :
 And all the pitch that was within,
 Shall pitch together every man :
 And every beast shall be as tame
 As those that unto Noah came.
 And then I say I'll square the ground,
 And every mark shall then be found
 Alike, to join in every land :
 And in one mark you all shall stand.
 So here's the mystery of the dream :
 Another day I'll shew more plain.
 The hill is high, the valley low,
 And so the tumult fast will go.
 For some by faith will now climb high,
 And up the hill they'll surely fly :
 That is, their faith will now abound,
 And judge from heaven is every found.
 Then Zion hill they will obtain ;
 And here's the mystery of the dream.
 But as the valley it was low,
 Then down the tumult fast will go :
 And bitter words from some thoult hear ;
 And so the tumult will appear,
 Until I do destroy the whole :
 And like the dream I shall make all :
 And full as bare I'll make this land,
 If that thy father's life don't stand,
 No longer than this week does end :---
 Deep are the lines that thou hast penn'd.
 If, like his threatenings, he does fall,
 Then like the threatenings, you'll see all,
 To England will the famine come :
 Another week will shew your doom.
 But if one day he does but miss,
 The famine will from England pass :
 And then disorders will appear,
 Till I have made the hedges bare.

That is the mockers to destroy,
To have my friends for to enjoy,

A happy nation full of peace,
And all in unity possels.

These words were written the first of Oct. and now it is the 16th, and my father is now alive. As he outrun the time, I shall give the remainder of the dream as it was explained since.

Now I shall answer all thy dream :
To France the ruin it will come
If to the Gospel they don't instant turn :
For all their gods of gold I'll now pull
down ; [found]

And all their popes and priests I will con-
For if I gave them up without a king,
I say unto them I shall ruin bring,
If they keep up their Idol worship there,
When for to pull it down I've made it bare :
That is, their kingly power I destroy'd,
Who would not let my bible be enjoy'd,
In its true splendour unto them't appear,
And now their stewards, I command them
here

A full account of all to give to me :---
They cheat my people, and have robbed me.
For who can pardon the offence of man ?
When his own guilt does daily him condemn.

If man can pardon I have died in vain,
And on the cros you may behold my
stain ;

Which neither popes nor priests can wash
away ; [lay ;

Then sure the curse must still for vengeance
Unless you come for pardon in my blood,
I ask what man can wash away the flood ?
So the false stewards do in them appear :

The unjust steward I to you shall clear.
For every man amongst them is unjust :
In dust and ashes they have put their trust :
And of my honour they have robbed me,
I ask what pardon they can ever ge,
When they are breaking the commands I
made

And keep up images which I forbade ;
And yet a pardon they that way do boast :
Such unjust stewards now shall all be cast,
Shall I resign my honour unto man,
To pardon sin ? then sure I died in vain,
For on the cros I need not to appear,
If man could pardon guilt, enough there
were [gold :

Who would give pardon for the sake of
Such unjust stewards every age did hold---
First, robb'd their master to encrease their
store, [more.

And after that they went and robb'd for

To gain admittance, and to find a friend,
Their master's goods they gave them in the
end ;

And to the chest is full compleated here ;
And now to France these stewards I shall
clear,

The unjust stewards do in France appear.
The Roman powers they do set unjust
They robb'd their God by giving pardon
first ;

And so my honour it is daily lost.
But now the debtors I shall shew you here :
They are in debt to me.--the stewards there.
They robb'd my honour daily, I'll main-
tain,

By giving pardon to the sons of men.
For now, the mystery, I will make it clear :
Suppose you go and rob your king now
here,

And to your priest you do for pardon fly,
Will that appease his royal majesty ?
Because you give the priest part of the gold,
That from his royal majesty you stole ?

O simple fools ! so vainly to believe
The king would pardon, as his gold you
give.

No, all together he would prove a cheat :
Wise fools, I tell you, this is made com-
plete.

And so complete you rob me now of all ;
Mammon of unrighteousness you call :
Because the debtors do with you agree
To pay the debt to you they owe to me.
So all together you have robb'd my store :
The unjust steward is the Roman power ;
For of my honour they have robb'd me first,
And with my debtors they have robb'd me
last :

Because the sinners are in debt to me :
Yet to such stewards they the debt do pay :
And so keep back the other part that's due,
To entertain the stewards well I know.
But now I'll call them to a strict account
To shew their sums, and how they will
amount.

So as the dream did unto thee appear,
I say the Roman bands I'll now make bare,
For as thy father he the time did miss,
I say our nation may the famine pass.

SIR,—Since I finished my letter, the Rev. Mr. Pomeroy sent to me to come to his house, concerning the letters I put into his hand. He asked me why I suffered things to go forward and backward, concerning my father's death ? I told him the reasons assigned to me ; and as all the rest had come true, he did not say much on that head. but asked why I did not put my prophecies plainer ; for tho' I said
the

the year begun in sorrow and would end in joy, I had not particularly said it would be in consequence of a peace: I asked him how it could end in joy without a peace? and told him to mark in the third book, as it dropped in the last century, so it would appear in this. For in the last century they made America a free nation, and this century we gave up to the French the same, in our disputes. I told him the ministers, and gentlemen were coming down to prove my writings. Mr. Pomeroy said he should be happy to see them, and prove the writings with them. I said if I could be persuaded they were not from the Lord I would not give them that trouble. Mr. P. hastily answered me, you ought not to keep them back. If they are of God, they may be to the saving of the nation, or thousands of souls. And if not, they will clear up the mystery to you; as he was clearly convinced the writings would never come to any thing till they were proved: and said he hoped the ministers would come as he should be happy to see them and join with them. And begged I would not hinder them; which was far from my thoughts to do: as I am convinced the same spirit inspired me to write as indited my writing beyond the reach of human learning. So I trust and hope to see you all. What I have said about putting my letters in print was by the command of the Lord. I am, &c. &c.

JOANNA SOUTHCOTT.

To the Rev. STANHOPE BRUCE.

REV. SIR,

Exeter, Oct. 17th, 1801.

I Have received many dreams and visions from Mrs. Field, which are deep and weighty; and much to the purpose of what is hastening on:—but not as you imagine of Mr. Brothers. They are spiritual. I was ordered to read the first chapter of the Revelations, after I had the dreams and visions, and to pen the 5th and 6th verses; Christ is the Prince of the Kings of the Earth; and he maketh men kings and priests unto God. Here your thoughts must go deep. I shall give the explanation perfect as spoke to me by the Spirit. The second coming of Christ—having the keys of hell and death. Then know that I come as a Prince and a Saviour, conquering and to conquer,—till I have put all my enemies under my feet. I am the Lord of Lords and King of Kings: and my honour I will not give unto another. O ye fools and slow of heart to believe all that the prophets have told you. I am he that cometh—In the volume of the book, it is written of me, to be the Prince of Peace, the King of Kings, and the desire of every nation. My government is on my shoulder, and my destiny on my cross—“*Jesus of Nazareth King of the Jews.*” I am Alpha and Omega, the first and the last; and of my government there is no end. Then whom will ye crown in my stead? Will ye trust in a man that cannot deliver himself? That hath no name given him above another name? For ye are all my brothers: neither say ye the bride, the Lamb’s wife, is before or after another; greater or less than another. For I say unto you, ye are all my brothers, and all my brides, that are my friends and followers. But thus it must be to fulfill the scriptures—the shadow before the substance

ance. But what I say unto one I say unto all : I am the bridegroom, my friends are the brides. I am your brother in tribulation, in temptation, in persecution, sufferings, and death. Then ye are all my brothers if ye love me as I love you. And ye are all my brides if ye obey me as she hath done.

And now my will I tell to men,
For kings and priests too, you shall be;
And I'm your Prince you all shall see,
Who in the end your all shall crown.
That way the Angels will be found,
When you do triumph in my name,
That I have put your foes to shame
But could such wondrous visions come,
Can ye suppose, to crown a man?
Then all my honor must be lost,
And blot my name from off the cross.
No king nor priest for to appear,
If I have plac'd my brother here,
For to be crowned in my room :
Then first he must receive my doom.
These visions I shall all explain,
And bring them to the sons of men.
For deep the vision did appear,
My brothers I shall crown them here,
With all the armour of a crown,
All kings and priests they shall be found,
If my commands ye will obey ;
Take all the fragments as they lay---
That is, the letters I have sent ;
For I indite all she has penn'd
To us to the preſent they all must go ;
These are the fragments all shall know,
That I do bid you not to wate ;
And here's the bread you all must taste ;
To show the milks to ev'ry man ;
And I do bid thee lend thy dreams
And let my shepherds weigh them deep,
And then I'll save my frightened sheep ;
And ev'ry mark I'll put on them,
And in the field they all shall come :
And in the Spirit I'll appear :
They first must see the writings clear ;
And then I'll tell them ev'ry dream,
And every mystery they'll see plain :
What signs are find'd what marks are plac'd,
What brothers will together taste
For sure as brothers all must come,
The Prince of Glory then to crown ;
To be the King then of the Jews.
You'll say you've heard of a different news
Than ever you did hear before.
My second coming you'll see clear.
My Spirit is already come ;
You'll find me in the woman's form,
With arguments that I shall plead,
As never entered in thy head
Then ev'ry mystery they will see
Of ev'ry dream that's sent to thee.
Then I'm the Prince, they all will find,
And they're the brothers, to prove kind,
To seek their love, to come to far,
And like the wife men to appear ;

And every line they'll find goes deep ;
And man's creation then will break :
And men and women then will gaze,
Like Eve and Adam, stand amaz'd.
What wonders do before us lie ?
To see such simple worn as I,
In brighter wild in for to shine,
Than all the learned men could find,
Since Earth's foundation e'er was plac'd :
For now I shall unveil my face,
And bring you back to Adam's fall,
And bring you Eve, before you all :
Or else the woman to shall stand
Like Adam's woman, to to man,
With silent joy we do now stand,
With silent joy we stand amaz'd !
With silent joy our hearts do melt,
Is this the joy that Adam felt,
To see the bone took from his side ?
Then sure like her, he might reply'd,
The Serpent did bring on our guilt,
We know from God, what joy he felt,
To see his helpmate to appear.
Could he condemn his Maker there,
When he such pleasure first did taste ?
For in your hearts his joy I'll place.
And then the mystery all shall see :
The woman's wonder soon shall be,
To see the man awake from sleep :
We see our bone that makes us weep.
In Heaven the wonder did appear ;
And here's a wonder we see clear :---
She must be clothed with the sun,
And Christ be present in her form.
That is within her for to speak ;
Or else such, language ne'er could break,---
Will be the reasoning thoughts of man ;
Some wonders great to us is come :
We see a woman to appear
To shine in wisdom, bright and clear :
And yet of talents she has none,
We clearly see, to call her own.
Thus will your reasoning thoughts begin,
A wonder unto us is seen :---
We judg'd the woman more divine,
In earthly wisdom for to shine :
But here we see our wonder plac'd,---
She does not shine above the rest.
Thus will your reasoning thoughts begin :
A wonder first to us is seen :---
And yet there's something charms our sight,
And waiting for the morning light,
To see the mysteries all appear,
And then the wonders you'll see clear,
For in the sockets you will burn,
Just as the candles they were seen,
That hung together on the line ;

You'll

You'll see the mystery at the time:
 For in a wonder all will gaze,
 And in a wonder stands amaz'd,
 To see the box of seals brought in;
 The hammer and the nails be seen;
 For as a hammer is my word;
 And then you'll know it comes from God.
 And see the nails that will appear,
 And in a sure place fasten'd there:
 For when you see the box is broke,
 You'll find the seals beyond your thought.
 On every seal you then may see;
 And then I say you'll stand amaz'd,
 To see the seals how all do stand;
 The helmet of salvation come.
 You'll find the seal the anchor and the hope;
 You'll find what peace was sealed up.
 And then I bid you to prove kind;
 The child and charity you'll find,
 And many seals that will appear;
 You'll find the first and second star,
 You'll find the C. you'll find the I!
 The Spirit and the Bride is right;
 That you will see stand in amaze,
 Around you in confusion gaze,
 And say these things are all too high,
 And wonders will before you lie.
 The spacious room will soon appear:
 The lighted candles she'll see clear:
 And then you'll find her rise to shine,
 To utter words that are divine,
 Unto the simple sons of men.
 How Paradise you may regain:
 And in what manner it was lost,
 And how your Saviour paid the cost.
 And then your helpmate will appear;
 You'll find your bliss completed here.

I come to do my Father's will;
 And now my friends you must stand still;
 And know it was his will at first.
 The woman should complete your bliss:
 And now his will I shall complete.
 And you shall find your helpmate great.
 Because my bone cannot be broke:
 Deep are the wounds that I have spoke.
 They'll find my spirit on thy pen,
 To set on fire the hearts of men.
 And this in print I bid you put,
 It is my word, you'll find it great.
 And my disciples you shall be,
 If my command you now obey,
 And do whatever I command:
 I'll write my name on both your hands.
 So now I bid you not to fear:
 Can you suppose a woman here,
 Such wondrous mysteries could invent,
 If I my Spirit had not sent?
 Such wondrous mysteries to come round;
 Her travail pains could ne'er come round,
 Had I not foil'd her in the way,
 To make her fear from whence't could be.
 Now mark the number you must place:
 I say, one thousand like the rest:
 And the same number must appear,
 I say in number as this here:
 And of the use I say the same;
 And here's a mystery deep for man
 And then some books to send to thee;
 And with thy bath book seal'd must be.
 And all will find the book of life;
 And the six thousand and the strife:
 And every mystery will make clear.
 When my command is all done here.

Owing to a mistake about a letter I sent last May, in a parcel to Mr. Cadbury, which was intended for Mr. Bryan; the former, instead of giving it to the right person, answered it himself, and said, my writings were from the Devil; and that I wanted physick; when it was answered to me in the following manner:—

Against himself then he is rose,
 I ask them how he'll stand?
 Will they go back to Moses' laws?
 The Serpent cure your land?
 Then to the Serpent let them loo:
 The Brazen Serpent's here:

Thou know'st 'tis written in thy book,
 The feather'd fowl is here,
 Whose feathers hard, they were of brass,
 The gold was sprinkled too,
 The simple bird did pluck the rest:
 I'll bring all to thy view.

Whatever some men may think, I am clearly convinced the same spirit which inspired men to write the Bible, hath inspired me. How far I want physick, I cannot say. But whatever spirit directs me, he hath more wisdom, and more knowledge, than all the men upon Earth: was every man a Solomon for wisdom, they could not bring round such a mystic v, and make all appear in a straight line at last, as my writings are. So it is a spirit wondrous in wisdom, wondrous in working, wondrous in council, wondrous in truth, and wondrous you will find the end. This letter the Lord hath commanded me to send to you, for you to put in print. Call all your friends together, and put in print their letters: such as you think

think proper, as far as will fill three sheets of paper, of the same sized books as mine are : and print one thousand and send me some, that I may seal one up with my fifth book. So with regard to this two thousand, I am ordered to have one printed by you with the letters I have sent to you and other friends. This, and my book is to be sealed together. This is a deep mystery for man. Mrs. Bruce's letters which I sent her must both be printed either by you or me, so you may see it is the Lords command and my desire.—I am, &c. JOANNA SOUTHCOTT.

THE Persons to whom the preceding Letters are addressed, fully believing the Communications to be from GOD to JOANNA SOUTHCOTT : feel themselves bound strictly to adhere to the command given in the last letter ; which is, that the book should contain neither more nor less than forty-eight pages ; and consequently the TITLE, they were this day favoured with, from JOANNA SOUTHCOTT, to whom it was given in answer to her enquiry in prayer, must be inserted here, instead of a Title page at the beginning.—viz.

“ DIVINE AND SPIRITUAL LETTERS OF PROPHECIES,
 “ sent to Reverend Divines and other Spiritual good Men ; that are now
 “ ordered to be put in print, by Divine Command, for the good of the
 “ Public, and to try the Wisdom of Mankind, to what Spirit they will
 “ allude this strange Revelation.”

LONDON, Nov. 18, 1801.

P. S. A letter has been received from Mr. George Turner, of Leeds, inclosing a copy of one to him from Joanna Southcott : but as it came too late to be printed with the others, without exceeding the prescribed number of pages, the publishers are sorry that no other notice can be taken of it, than that he is chosen by the Lord to be one of her judges ; and that in answer to his enquiry of God in prayer, he received the following instruction, viz —“ Thou wilt have to go for one, and when there, I will order “ thee what thou shalt do.” For the same reason they are obliged for the present to withhold from the public three or four other letters of equal importance.

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DIVINE AND SPIRITUAL LETTERS OF PROPHECIES

Sent to Reverend Divines, and other spiritual good men and women, that are now ordered to be put in print by Divine command for the good of the public, and to try the wisdom of mankind to what spirit they will allude this strange revelation.

To the Rev. STANHOPE BRUCE.

REV. SIR,

Exeter, Nov. 7, 1801,

I RECEIVED your letter, and was provoked and surprised at the people who boast of sense without reason: and this depravity in the human creation hath worked their ruin in every age of the world; as it did that of the jews: for it was the ruin of them. Had they used sense with their reason they must have known it was impossible for all the powers of earth or hell to work the miracles our Saviour wrought; and they must dishonour God, by judging him such another as themselves, to let an impostor work such miracles, to be worshipped equal with the father, and in and through his blood man to look for redemption, did not the Lord know this would follow his miracles: and if they were not wrought by the spirit of God, and he was not, as he said, the Son of God, the Lord must have given his honour to the devil; by whom they erroneously said the miracles were wrought. But now I shall call both jews and gentiles together, when my writings are proved: and let the

jews bring their Belzebub with them to work the miracles our dear Redeemer wrought, and I will give it up to them. If not, let their mouths be stopped, and their tongues be silent; when I put a book into your hands, when you are all assembled together, such as was never wrote before, nor since the foundation of the world, nor ever entered into the heart or thought of man. For though it is written the saints must judge the earth, they never understood in what manner. If it began with the woman, it must end with the woman.—If it began with the serpent it must end with the serpent.

For he and I the cause must try :
 He bid me pluck the fruit,
 To know where did the evil lay ;
 Then now I'll strike the root.
 If I began I'll so go on,
 And pluck the fruit all through;
 Till down the evil all shall come,
 And man the good shall know.
 When I begin to answer man
 In ev'ry age that's past,
 I know that silent man must stand,
 And hell in rage may burst,
 To see too late I pluck'd his fate,
 And do the evil know :
 You say the fruit was pluck'd by me ;
 Then I'll turn back the blow :
 For when the good fruit I brought forth,
 Men hung him on the tree ;
 And if I've children now of worth
 I'll turn it back on He.
 Now to be clear the serpent here
 Is now the He I mean :
 And let their Belzebub appear :
 I'll mock the sons of men,
 Unless they'll come, and will perform
 The miracles that were wrought
 By Belzebub they did maintain ;
 For so the serpent taught.
 Vain simple man to lay his plan,
 For reason they had none ;
 The type of He let mortals see,
 The brazen serpent come.

Now

Now I'll explain the mystery
 They did him so condemn:
 For as a serpent on the tree,
 You knew they nail'd him up:
 In brazen confidence to be,
 A serpent in their thought.

The spirit speaking in the woman shews how men always destroyed the good fruit in every age, from the blood of righteous Abel to that of the apostles, prophets, and martyrs; and now it is just the same. O simple and unwise! to think an impostor would discover her shame. If there was one deceit in me, the very way I have ordered all to be done must discover my arts, if I had any. What profit could it be for me to say you must deal with me as you would with an impostor, to go to the bottom of every truth? What advantage to me is your coming from London, and other parts of the kingdom, to clear my innocence; that I have published no cunningly devised fable; but made known to you the coming of our Lord Jesus Christ? and told you that when you meet together in his name the spirit of wisdom and understanding shall be given you? now if I had not strong grounds to judge this calling was from the Lord, I must be a knave, and a fool:—for I might have published without saying it must be proved by every truth. But by the manner in which I have published and written to you all, if I am an impostor you must find it out: for you must deal with an honest woman as with a knave. If you are careless how you believe me, no man will believe you. I am sorry the Rev. Mr. M—— has suffered the Devil to have the advantage over him, to put his hand to the plough and draw back. Such men I wish to be present, to go to the bottom, that I might clear my innocence before you all. As to fearing the Bishop in such a cause as this, they that think so must think him a knave and fool, as they are. I have already written to the Bishop of ——, and he never desired me to stop my hand. I wrote last christ-

mas to the chancellor and archdeacon, and three other ministers, saying, if they would prove the writings were not of the Lord I would give it up; but they were silent: not knowing what to judge. Now if this prove of any spirit that is not of God, every man of sense must give you credit for your wisdom, to search to the bottom of what most men of sense are at a loss to find out. They that judge it from the devil marvel at his words, and they that judge it from myself marvel that I have not studied away my senses: as they say I have sense enough to make myself mazed. Now all these confused thoughts of men will be cleared up by your coming: for I shall assuredly know then by what spirit I write: and if I find it is not of the Lord I will never publish another book for the whole world. As to my gains by writing, people have erred there: for I have suffered great loss thereby:—but this I do not value. The will of the Lord be done in me, and by me: and if it be not of God, your coming will prevent my saying the Lord saith if he hath not spoken. If it be of God, it will be as the Rev. Mr. P——said, to the saving of the nation from utter ruin. *Fatal are the judgments pronounced against this nation, if twelve righteous men could not be found to search out the hidden mystery.* But now I must come to publishing the letters. Your letters, and your son's, which I received this day, made me enquire in prayer: and I was ordered to return you this answer—there is nothing hid but what must be made known. The letter I sent you, with the names of the ministers I had written to, must go in print, perfect as I sent them, with every man's name in full. I will answer myself for that affair. It is the command of the spirit I write by. Let them prove it is not from the Lord if they can. The first letter I sent them in 1796, of the war, will prove the truth.

As to Mrs. Bruce's letters, if you fear men will think it pride and vain glory in you to publish them, leave them to me: for I fear no man. I shall print
what

what I am ordered to print; and no man stays my hand. Fatal would it be for mankind if they were to stop that, without they could prove my writings were not from the Lord; which no man hath yet done. I am, &c.

JOANNA SOUTHCOTT.

To the Rev. THOMAS WEBSTER.

REV. SIR,

Exeter, Nov. 22, 1801.

AS I have put in print a mystery about my brother, I shall now give you the sense of it. In 1792 my brothers and sisters being all against me on account of my writings, I left visiting them. My brother Joseph, seeing the strangeness of my resentment, said, he did not know me; as he judged me of a temper to forgive any injury or affront offered me. After that he went to Bristol, and was married, and settled there. In 1798 I was ordered to go there, to make known my prophecies: but did not know my brother was there until a few weeks before I went. When I came to Bristol I took lodgings, and went to my brother's wife in the market, and made myself known to her. She said my brother was coming into town in the afternoon; as they lived about a mile out of town. I asked her to come with my brother, and drink tea with me; but desired her not to let my brother know it was I: she promised she would not, and kept her word; and told my brother they were going to visit a stranger. He was quite surprised to find me the stranger when he saw me, and said it was only the week before he thought all his brothers and sisters had forsaken him; as he had written to my sister half a year before; and as to me, he thought me too much offended ever to write to him, and my sister neglected answering his letter; and now to his surprise I had sent for him. He desired me to give up my lodgings, and come to his house. I accepted of his offer, and went to his house, and staid half a year. I made known my prophecies to Mr. Brown, a book-seller

seller at Bristol; as he well knew me, and my father and mother, when his parents lived at Honiton. Some months after Mr. Edgar, a young gentleman (of whose mother he rented his gardens) came to my brother at Whitehall, and asked if he had not a sister that was a prophetess? my brother answered, No. The gentleman said Mr. Brown told him that he had. My brother answered it was a family at Getsom, nearly the same name, but not his sister: the gentleman said then Mr. Brown had told him wrong. When I came in the evening, my brother told me what had passed. I told him he had sinned in what he had done, in telling a falsehood: if he was ashamed of my prophecies he might have answered, he had a sister whose head in 1792 had been filled with some strange ideas of prophecies, and she judged herself visited by the spirit of the Lord: and though he, and all his brothers and sisters had tried to persuade her out of it, they could not prevail. He might have said with my sister Carter, I might as well persuade a tree that is falling to stand, as persuade her out of her prophecies. If you wish to know what grounds she has for this strong belief, I will introduce you to my sister, if you think proper. You may be a better judge of prophecies than I am. I told my brother if he had said this he would have acted wisely, and Mr. Edgar would be his friend; but now he would be his enemy. This was at a time the gentlemen in Bristol had put out public papers, that they would wager 300*l.* to one, there would be a king on the French throne in 1799, by that month, which I think was October; I then said, if Mr. Edgar had faith to believe my prophecies he might gain the 300*l.* for I would wager 3000*l.* if I had it, no king would be there by the time. My brother's wife said to him, what sister faith is a wiser answer than what you made; and had you spoke in that manner you would not have disgraced yourself; and Mr. Edgar might judge for himself, if he
thought

thought proper. My brother said certainly it was a wiser and better answer than he made; but he did not think of it to speak in that manner: and was now sorry for what he had done: but the young Mr. Edgar was too worthy a gentleman to be his enemy. I told him it was in vain to trust to a man whose heart was not influenced by the Lord; and Mr. Edgar would not, as my brother had provoked the Lord against him. My brother said he was sorry for what he had done, and hoped he should be forgiven. But now I shall come to the purpose. The gardens my brother rented of Mrs. Edgar had been so beggared out by the last tenant, and so over-run, and eat out with weeds, that the ground he gave 8*l.* an acre for did not pay him for seed and labour; so he was the rent out of pocket, and was obliged to give the gardens up, paying the rent home to the last quarter, and to leave the fruit trees and bushes that he had bought in the garden; which cost him 30*l.* for the last quarter's rent. I told my brother he acted wrong, that he did not go to Mrs. Edgar, to know if she would take them for rent. If she would not he would take them away. My brother answered he should offend Mr. Edgar if he did; that therefore he would leave it to the honour of the young gentleman. I told him he might be deceived, and he could not claim them after he left them: and he was liable to be arrested for the last quarter's rent: but my brother was confident in the young Mr. Edgar, who would know the value he left was more than the rent, and would not see him hurt. So I left my brother at christmas, and soon after I received a letter from his wife, that Mrs. Edgar had arrested my brother, and thrown him into prison: that she went to the young Mr. Edgar, and he refused to hear her, saying it was his mother's business, and he should have nothing to say about it. The gentlemen of Bristol, of the humane society, went to Mrs. Edgar in my brother's behalf, but she would make no allow-

allowance for what was left; as he could not take them away: he should abide in prison till the debt was paid. So the humane society paid one part, and my sister Carter the other part, to free him from prison. So my prophecies, I told him before, were fulfilled in him. And you see what it is for man to trust in man, and make flesh his stay. Here I have given you a short account of my brother, as it is in print, that you may know the mystery. Other particulars I shall send to the other ministers, as I have not time to enlarge any more for the present. But this letter I must beg you will bring with you when you come down, as every one must bring his letter with him that is sealed with three seals. And I shall be glad to see you; and am happy to see the will of the Lord is done in you, and by you. Time prevents me from saying any more at present.—I am, with the greatest respect, your humble servant.

JOANNA SOUTHCOTT.

To the Rev. T. P. FOLEY.

REV SIR,

Exeter, Nov. 27, 1801.

I Received your letter, with the books, and am happy to hear your faith and love were so great for the Lord, as to leave the settling of your worldly affairs to come and join with other ministers and spiritual good men, to do the work of the Lord, and you will find your labour of love is not in vain. The mystery is beyond every thought of man; of your printing the one thousand, and my printing five thousand, both done by command of the Lord, and both books sealed together, which are to be had in everlasting remembrance till time is no more. Now I shall tell you some of the mystery of the disobedience of man and woman standing in remembrance against their children unborn, and now it is come to their redemption, the perfect obedience of men and women must stand the same; as man was drawn in by
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the woman to disobedience, so he is brought back by the woman to *true obedience*; and these two books being sealed together free man from the fall of creation in Adam, and bring them back to the redemption in Christ. Now mark in the book there are twenty four letters, printed by five men; and at the 24th page stands the letter to the woman, and there you see the names of two women,—there is one mystery beyond your discernment. At the 39th page you will see Mrs. Bruce's letter stand again: and when the visitation of the Lord came so powerful to me in 1792, I was in the 39th year of my age,—this is another mystery you cannot find out: but weigh deep where Mrs. Bruce's letter stands. Therefore it was not in the power of the Rev. Stanhope Bruce to prevent publishing them, as he wrote to me he wished not to put them in print, fearing the world might mock him; but you see when the Lord hath wise ends in a thing he taketh away these foolish fears. The decrees of the Lord are as firm as the heavens, and will stand in everlasting remembrance. What mysteries are sealed up together, (and what is sealed on earth is sealed in heaven,) and are to stand for ages unborn. For what Mrs. Bruce has done her children will call her blessed, and her husband will praise her. Strength and honor are in her clothing: for her strength of faith came from the Lord, and her honour from the Most High: But I fear she will hear the scorn of fools, who will be moved with indignation at her, and say like her dream, What is Mrs. Bruce, to be adorned with so much beauties of mind above another? Have not many women given great bounties of charity? I grant it: but here is a charity in faith given to the Lord, judging all came from him, and for his honour and glory she hath done a thing through strength of faith, that no woman hath done; and now you see the strength of faith sealed up together of two women and five men. Now look to the 5th page, and weigh

it deep, and see what light you can draw from it;— the whole sent by a woman to five men. You say the sixth came too late, but you have not forgot the gentleman's name to insert it in the book. So you may say there are six gentlemen and one woman, that I have written to, and the woman stands alone: but not alone, as her husband and father stand in print with her. The two first letters began with the father, —the two last end with the father. Mark how this book stands, and then mark how the Bible stands. I hope Mrs. Bruce will not mind the mock of fools: for wise men and good men will ever love her, and her name will be had in everlasting remembrance. And had not the Lord regarded her she would never have been permitted to do what she has done. Her letter shews the strong temptations from the powers of darkness to baffle her faith: and now I know from her dream, the powers of darkness will work in the minds of fools to speak against her: but happy are we to be persecuted for well doing. We must go through evil report and good report, through honour and dishonour, if we will be followers of that which is good. Was I to regard the scorn and mock of fools my life would be miserable. But we must look to the crown which is set before us; and I am happy, Sir, for your sake, when you come to be weighed in the balance, you are not found wanting,—your labour of love will not be in vain with the Lord. Happy are those that put their hand to the plough and do not draw back. I cannot promise you will not find ministers in Exeter that will try to oppose your judgment, if they can find any arguments to prove these writings came from the Devil: but if they try to prove they come from my own head, or any cunning devised fable of man, they will soon find themselves foiled: for they are as far beyond any human being, or the power of man, as the miracles our Saviour wrought were: so the wrong belief of one is just as blind as the

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the other; and I cannot tell which is the blindest, Jews or Gentiles, now they are put to the trial of their faith and wisdom. But the Lord hath concluded all men in unbelief, that all men may be saved. Darkneſs hath covered the earth, and groſs darkneſs the eyes of the people. Wonderous things are done amongſt them: yet in ſeeing they cannot ſee, nor in hearing can they underſtand. Therefore, ye have need to put on the whole armour of God; to quit yourſelves like men and be ſtrong. When you come to Exeter pleaſe to bring this letter with you.—
I am, &c. &c. JOANNA SOUTHCOTT.

To WILLIAM SHARP.

HON. SIR,

Exeter, Dec. 1, 1801:

I Received your box and valuable preſents, the 28th day of November. On opening the box you ſurpriſed us all, to ſee your valuable prints. I found the thoughts of my heart true;—you are ſtill conſerring favors on me, and though I am ſorry my friends ſhould put themſelves to ſuch expenſe as they do for me,—yet the preſents are of ſuch a nature that I am compelled to look on them with pleaſure and delight;—therefore muſt return you my warmeſt thanks for your kind love, and the honour you have done me, in ſhewing your love to God, which I value you more for than a thouſand preſents. Thus is the truth of my words verified:—The Lord would go from heart to heart, as oil goeth from veſſel to veſſel. I ſhall now come to the purpoſe of the prints. I think I told you, in my laſt letter, what you was doing was the will of the Lord; and that the glaſs muſt appear and ſee as face to face; and as in a glaſs darkly we may ſee face to face. I ſhall now come to the myſtery of your prints, and give you the full explanation when I have the honor and happineſs of ſeeing you at Exeter. But now I ſhall give it in part,

and begin with the Virgin Mary, and the heavenly dear Child, whose beauty I admire; and now the time is come to call his birth-day strong to our remembrances. When we reflect on the birth-day of our Saviour, we are called together in his name to judge the world in him, and by him, and through him. It was ten years ago, that very day, when the visitation of the Lord came to me in a strange manner. Let all men look on the heavenly dear Child in the arms of his mother — Let them view him in the hands of men, with the thorns planted on his head, and see if they can marvel at his love to woman! View him in the arms of women, view him in the hands of men, and see how his countenance is there disfigured! O, foolish and simple men! if these thorns are not planted on the serpent's head, they must now be planted on the heads of men. The Lord inclined your heart to set this lively picture before mankind, engraved in such likeness as I have in my sixth book set all before you. Oh! what a day! Oh! what a meeting will his birth day be now unto man! Marvel not if you see mankind plant all these thorns on my head if they can. Now I shall come to your picture that you said was not worth a frame. Did you say it for me to pay you a compliment? For I will not barely rely on my own judgment,—I thought it extraordinary well done; but better judges than I am, have said the same; and I shall make some remarks on its having no frame. I am sorry to say, that an honest worthy and upright good man is scarce thought worth a frame in these days; and we had need of a candle and lantern to find him out: for they are hid in the dark from the world; and it is the candle of the Lord must find them out; and this candle the world *laugh at*, as they did at him. But I shall here drop this subject for the present. On looking on Mr. Brothers' and seeing my own face, I was deeply struck. I admire his innocence, and pity
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his sufferings; but hope the time is at hand for his deliverance. I shall give you a further explanation of this hereafter, and come to the mystery of printing my books. I make no doubt of your hearing of the letter I sent to the Rev. Mr. Bruce, how the Rev. Mr. P—— was offended at my printing his name, and blamed your judgment to think it was the command of the Lord. I told him if the ministers in London were fools, the ministers in Exeter were *****; if I was wrong, why had they not told me so when I appealed to them, and said the curse of God would fall on the city for the minister's neglect? If I was led by a wrong spirit they had never told me so when I appealed to them, and offered to give it up to the judgment of four ministers, last Christmas, if they could prove the writings were not from the Lord. But Mr. P——'s anger was greatly heated by his name being made so public throughout the book, and affirmed it was the Devil that ordered me to do it. It is fruitless to pen what I have suffered by the anger of Mr. P——; and weighing the conduct of all the ministers together in Exeter, I should judge there was no religion at all in ministers, was it not for the sake of those few who have written to me. When you come to Exeter I shall lay the copies of all letters I have sent them before you, and then judge between men and me. But should they begin to touch your honour I will shame all that shame you, confound all that confound you, by the letters I have sent them. Now I shall come to the mystery of the names being printed, every man's name in full as they stand;—it is for the sake of the sealed book; for every man's name must be found in that book. Every man's judgment, every man's conduct, must stand in the sealed books: for I must seal the six together. The five I have printed, and your book of letters discover the name of the whole. So it would be fatal for men was I to blot out any of their names; and you have done
wisely

wisely in printing your names in full. It matters not if you blot out all your names in the books you sell before the time; but every man's name must appear hereafter;—so it is not a sin to blot out Mr. P——'s name in the books that are sold before the time: but I do not wish you to blot out his name in all, nor sell all, that some may appear hereafter perfect as they were first printed. I shall not dispose of many of mine, till after Christmas.

[The above letter was not concluded but was laid by, and on December 4, 1801, it was continued with particulars of little consequence, when, after mentioning the accommodation that was provided, desiring her friends to be at Exeter some days before the time, which they gladly complied with, she concludes thus:]

I need not remind you the twelve are not all ministers. We will settle about printing the letters when you come to Exeter: but Mr. Bulby, I hope, will take care of his letter, as that must go in print, and true you'll find the words; there is no more wisdom in man then there was in the clock that struck so long. So you must have salt in yourself, or you would be carried away by every wind that blows. I must conclude, though I have a thousand things to say, but not time to mention one of them.

I am, with the greatest respect, your greatly obliged and humble servant,

JOANNA SOUTHCOTT.

To the Rev. T. P. FOLEY,

REV. SIR.

Exeter, Dec. 11, 1801.

I Received your kind letter, and did not answer it then, as you was gone into the country. You will hear from the Rev. Mr. Bruce, that the Rev. Mr. P—— was offended at his name being made
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to public; and I find he has wrote to the printer, though I told him it was my fault: for they had done it by my command as from the Lord. Mr. P—— seemed heated and said it was the order of the Devil. It is fruitless to attempt to pen what I felt on account of his anger. “ *This is the beginning of sorrow, but the end is not yet.*” Be not mistaken, my brethren, concerning the fiery trial, which is the trial of all your faith. I must beg you to weigh deep the 174th page, and judge for yourselves. Be not like the disciples of old, when they saw the truth of our Saviour’s words, they were afraid and fled; as not understanding the dangers they were to go through: and I fear this has been your case. Have you discerned deeply the trial would be great, and different passions would arise in men? *So your faith, courage, and patience, and passions must be tried,—you must go through evil report and good report, through honour and dishonour, as counted fools, yet making many wise.* I have told you my trial would *be great*, yet knew not what would happen to make it so;—but he that spoke the words knew what would happen to make it so; and my obeying the commands of the Lord, to have the names of ministers published, hath kindled the flames already;—the shadow is begun, the substance, I expect, will follow. I have felt the severest blow from Mr. P—— I ever did from any one in my life, as it was not temporal but spiritual. This went near my heart, and I well knew the powers of darkness pressed hard on him or me. I was at first jealous of myself, whether I had been wronged in giving the order; and spent three days in the greatest agony of heart and soul that heart could ever feel before I received Mr. Bruce’s answer; and then he confessed what he had done was in spirit of anger on my publishing his name. This gave me peace of mind for myself: but I must say, I feel for him; as I know in my writings he is spoken of as a man greatly to be
blessed

blessed, if he goes through to search out the truth : but fatal are the judgments pronounced against him if he draws back *through unbelief*. These promises and threatenings stand in my writings concerning him; and now I feel for him as he is afraid of the displeasure of men : and these fears will never gain a man honour in the sight of God. And this is my fear for him, as it was said to me, for some years ago, a Judas he should be to me, if he do me deny, no comfort in this world he'll have, and tremble for to die. These threatenings and much more I sent him for years past, and now I find his fears begin, fearing the displeasure of men. Should he fall through unbelief, and any thing fatal follow him, I shall be miserable about him. It is remarkable how it stands in my writings between him and me. Great are the blessings if *he perseveres* ; great are the threatenings if *he draws back*. Oh ! may the Lord keep him in the hour of temptation ! For I believe that men and devils press hard upon him : for he told me, men had mocked him on paying attention to my writings. But if we fear the mock of fools, we never shall be fit servants of the Lord. His anger against me, in forbidding me from the sacrament, and ordering his name to be blotted out of the book, makes my soul tremble for him : for deep is the mystery of that book : as I was ordered to seal up one of each thousand, and your one makes the sixth thousand, wherein it is now said to me, that is the meaning of *the book of life*—the perfect obedience of the man and woman sealed together. And you will see the explanation of the last chapter of the Revelations in the 231st page, in a letter addressed to a minister ; which I was ordered to send him in August : but something prevented my sending it then, but I have sent it him now ;—for different passions are burning in my breast, which are love and anger. The Lord keep him and me. His saying I was led by the Devil provoked me to wrath
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against the ministers in Exeter, when I thought of all the letters I had sent them, year after year, that they would weigh them deep, and tell me from what spirit they judged it came ; but after their silence to all my letters and now to find fault, and blame the ministers that act like *christians* to come to the bottom of every truth, to know from whence this wonderful revelation comes; which they themselves ought to have done; and for that *neglect* fatal was the judgment pronounced against the ministers:—if the sword of the spirit did not begin as soon as the sword of the war should end, fatal would it be for ministers, judging me to be led wrong, and not trying to convince me. For they were condemned, in the manner following :

Is this the way my flock is fed,
 Left to the shepherds care?
 The wolf to drag them in the pit
 And left to perish there.—
 Then who my anger now shall blame,
 If it should heat and burn?
 And like the gospel, say to all,
 To England I shall turn.

This gospel was on the fast, "*Think not these Galileans were sinners above all, because they suffered these things? I say unto you, nay.*" In this manner I wrote a letter to Archdeacon *****, for some years past ; as he had kept silence to the humblest of letters, I was then ordered to write him a warm reproof ; and all the letters I have sent to ministers must now be brought forward. You say you are but three ministers.—Then know there are three that bear record in heaven; and you three shepherds must bear record upon earth. Christ compares himself to a shepherd, that careth for his sheep,—then now awake my shepherds, saith the Lord, and put you on the whole armour of God,—quit yourselves like men, and be strong. For know when the promises of God are

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made great, he requires something *great* in men to go through. You need not be fearful of getting the twelve. Consider how many are sealed up. It never stood but six ministers in my sealed writings of the twelve. I know not how that mistake came, to call them all ministers, when they were not. I have written you a few things to judge for yourselves; that you may not be foiled when you come to Exeter, if you find *some* of these ministers that are sealed up try to oppose your judgment. But this I can assure you,---I can prove my writings have been *true* for ten years past. Then judge for yourselves for the time to come. What I say unto you, I say unto all. Please to bring this letter with you. And every one must bring his letter that has been sealed up with three seals. I should be glad to have my books and letters that are printed made as public as possible. If you chuse to conceal your own names till after, you may, by doing as you have done for Mr. P-----; they were to be printed on account of the sealed book. All the ministers names in Exeter must stand as printed except Mr. P-----'s, as they have kept silence before so let them keep silence now; or appear to answer for themselves, why they suffered a woman to say the Lord saith, if they thought he never has spoken; and why they suffered sin upon their brethren to do this great wickedness, and sin against God. If they judged so, they ought *to condemn*; and if they judged it of God, they ought *to obey*.—Therefore their mouths must be stopped, and all their tongues must be silent. None but Mr. P----- have room to speak.

I am, with the greatest respect,

your humble servant,

JOANNA SOUTHCOTT.

For the Rev. Thos. P. Foley, }
signed with three seals. }

To

To MR. WILSON.

SIR, *Exeter, December 16, 1801.*

I Received a letter from Mr. Bruce, wherein he enquired if you come to judge for yourself, whether it was to be one of the twelve? I am told to return you this answer: there are thirteen sealed up, to whom I was ordered to send the three seals: for no man can be judged one of the twelve without them. And now I am ordered to send you the three seals with these words, the seven stars are come to fourteen. But who will fall if you do come I know not. But as you wrote before the book was sealed, I was ordered to write your name in it; and as Mr. Bruce wrote of your coming, I was ordered to send you the seals, as one of the twelve, if you did come; for that seal discovers the twelve. But some will fall if you do stand.* There is a great blessing promised to the twelve: for it was said to me, when they were first mentioned.—Here is the mystery in these twelve men; for of the earth they are the first redeemed; and their leaves shall be for the healing of the nations. That means their writings and the testimony they will bear of the truth;—for ye know not what is before you. I shall be happy to see you if you can come; and I have shewed you the blessing is great. But time will not give me leave to say much for the present, as I have a great deal to do in a little time. I am, with the greatest respect, your sincere friend and well wisher,
JOANNA SOUTHCOTT.

If you come, please to bring this letter with you.

* It is extraordinary Mr. Basil Bruce died the 26th, at midnight, ten days after this letter was wrote, who was one of the fourteen here mentioned, at the same hour his worthy father set out on his journey to Exeter, and received an account of his son's death when at Exeter. It is also foretold that another of her children will shortly die.

To the Rev. T. P. FOLEY.

REV. SIR,

Exeter, Jan. 27, 1802.

I Have sent you a pair of gloves, as I was ordered, being a token of love on account of my father's death, who died the 21st of January: which you know was compared to the second coming of Christ. And it is said to me, as the gloves are for the hand, so this is a sign unto you the hand of the Lord is in it; and as close as a glove is to your hand, so the spirit of the Lord will be upon you when the writings are proved: so I wish you to keep them till the time. Now I beg you will weigh my letters to Mrs. Bruce, how Mr. Bruce's death was compared to the death of Christ; as the father and son were compared to the Father and Son in heaven: so she had sent the mourning as a type of Christ's death. In my second letter to her, my father's death was compared to the second coming of Christ,—and as they were both placed, so they both fell. I shall give you a short account of the manner of my father's death. Last Tuesday I received a letter that my father was dying, and desired me to come immediately if I wished to see him alive: but I was ordered not to go before the next day. I then got a single horse, which was much given to start, the worst I ever rode: yet I pursued my journey with him, as being promised the Lord would protect me. When I came to my father I thought he could not live till the close of the day; but it came strong to me he would live till midnight, or cock crowing: but I was to be particular to mark what hour he died. He had convulsion fits from eight at night till cock crowing: so we thought he could not live till ten at night. As soon as the cock crew my father's arms fell down, having been fighting before, and he fell into a sweet sleep. At this we were all astonished. At half past four his breath stopt, and I said to a woman my father was gone: and to our astonishment

nishment he was; as he died asleep. I must remark to you the wind was very hard that night, and so continued the next day, coming home—it seemed like a whirl-wind, which frightened the horse so that I thought he would have thrown me. When I came within one mile of Exeter, a whirl-wind rose and so frightened the horse that he took head in such a manner that had no one been present to stop the horse and take me off, I fear I should have been much hurt. So I sent the horse home by a person and walked home myself. I have written the above particulars as they are all explained to me in the following manner: “*The whirl-wind of the Lord is gone forth in great fury—a cutting whirl-wind, and shall fall grievously on the heads of the mockers;*” for the chain is broken which bound thy father and the nation together. He has been bound in sorrow, and so has your land—he struggled hard in the war of death, and so will your land struggle hard in the war of their death: for fatal death they are bringing on themselves. Before I begin how it is explained in verse, I shall write the words I penned for years ago: “*When thy father takes his flight the rustling winds shall come.*” The particulars you will find in the box of writings I delivered to my friends: and when my father died the wind roared like thunder. Now I shall write the following in verse as spoken to me.

Mark and see the mystery
 Of all was said before:
 The rustling wind I said would come
 When he did disappear.
 And rustling winds, you all will find,
 To all are hastening on;
 For now the clay, you all shall see,
 Will like the cup become.*
 And broke in twain you all shall find,
 For now I'll break the whole,
 And as the cedars in the way,
 I'll make the lofty fall. †

* † *These marks I shall explain in another letter,—not room now, nor time.*

So

So all together now compare,
 And let thy thoughts go deep,
 For I shall mock the naked souls,
 That now my word do mock.
 The stormy winds, they all shall find
 Shall furious fall on man:
 My sword was surely in the wind
 That unto thee did come.
 When thou wast near, the city clear
 Was then before thy view:
 And as the horse the fright did take
 Men like the horse will do.
 For headstrong horses men will come,
 Their riders for to throw,
 And this I shew'd thee long ago,
 And men compared thereto.
 So in thy way, I now do say,
 The man did take thee off;
 And in the way, I now do say,
 As men so much do scoff,
 I'll act for them, as thou didst come,
 And leave the horse alone:
 There was no rider then thereon,
 That safely was brought home.
 Then safely here can man appear?
 For every type goes deep:
 These headstrong horses I'll strip bare—
 No riders they shall keep.
 For full as bare shall man appear,
 As thou the horse return'd:
 He was not worth the woman's care,
 Nor fit to set thereon.
 And so is man the same become—
 Their headstrong folly here:
 They'd throw the woman, every one,
 That now do see it fair.
 And off they'll come, as thou hast done,
 And say they'll walk alone;
 And not be carried by such men,
 That start at every wind.
 The type is deep, the shadow great;
 And great will be the end:
 Therefore such horse I did ordain,
 To shew thy starting friends:
 For just like he, mankind I see,
 And so they're frightened here;
 And deep they'll find the mystery.
 The horse returned bare.

And

And full as bare they'll all appear,
 That now start at thy word :
 Amongst the stones thou didst appear,
 And there thy dream occurred.
 The fish is dead, thy father's fled,
 The fountain must appear;
 Because thou knowst the serpent's tail
 Was surely fasten'd there.
 So it must go on as 'tis begun—
 The tumult and the war;
 To bring the serpent's trial on,
 And let his death appear.
 Because in one they both did hang :
 But now the fish is fled;
 And man thoult see, will act like me,
 And strike the serpent dead.
 Now I'll explain another sign—
 The midnight did appear;
 Thy father's death, thou thought'st to find,
 That hour to see it clear.
 But it went on, to all be't known,
 Until the cock did crow;
 Then man relent, and did repent,
 That he'd deny'd me so.
 Then pity he did find in me,
 And pity did appear :
 Thy father lost his agonies,
 When that that hour drew near.
 He fell asleep, no more to weep,
 Ever to wake in pain :
 And near the dawning of the day,
 He broke his slavish chain.
 So now the dawning of the day
 Is hastening fast for all;
 And in that hour thou didst see
 The heav'nly vision fall.
 Now think upon the time that's past,
 I say in ninety-two,
 The day-light then did early burst,
 And bring all to thy view.
 For in that hour, thou saw'st my power—
 The dawning of the day—
 Thou wak'st from sleep, and then didst weep,
 Mistaken, thou didst say,
 That thou hast been, and nothing seen,
 And so thou gav'st it up;
 I told thee then the night was gone,
 The day would hasty drop.

So mark the sign, keep thou in mind,
 The winter doth appear;
 The chain is from your nation broke,
 The first month in the year.
 My friends did come, it must be known,
 My death did then appear;
 Because in Bruce it sure was known,
 And so I brought it there.
 Then close you see, the words from me,
 Thy father I did place
 My second coming for to be,
 And so the die was cast.
 Then now see clear, all types are here,
 Thy uncle's now applied,
 That I with Norris now compare —
 The field is open wide.
 His senses gone are judged by man:
 Thy uncle's were the same:
 Then every shadow now is come,
 But who do know my name?
 That I am the man, the prince become,
 Whom they've exalted high,
 But if they so do worship man,
 Their prince shall surely die.
 Norris was *wrong* in what he'd done,
 I tell thee in the end,
 When he did fix thy bounds with man,
 It was never my intent,
 That thou should'st come to join with man
 As any earthly bride;
 I said like Bruce thou must become,
 Or Bruce become like thee.
 In heaven are your husbands gone—
 Let men begin to see;
 The type is deep, the mystery great,
 You women do appear
 Without a husband to protect,
 But I am your husband here;
 So now let she become like thee,
 And fix her heart on high:
 For I have taken all from she,
 That robs her heart from me:
 Because you two are in my view,
 Your hearts to have them *whole*;
 That so on high your hearts may fly—
 Your husbands there do dwell.

So if the mystery you weigh deep,
 The footsteps here are plain :
 So Bruce's wife no more may weep,
 She's just like thee become
 No earthly husband to enjoy,
 And thou art just the same ;
 And all your husbands I'll destroy,
 That now despise my name.
 So all shall see the mystery ;
 For Bruce is now in heaven ;
 And she is perfect now like thee—
 My spirit here is given
 As much to thee, they all shall see,
 As Bruce did chuse the bride :
 And perfect so I did chuse thee,
 And so the field is wide.
 The standard's plain I fix'd for man,
 That they may see it clear ;
 That Bruce and thee alike must be—
 In heaven your husbands are.
 And as the children there are gone,
 So thine are gone the same :
 For he thy child I call'd as one—
 Another I shall name,
 That soon shall fly and dwell on high,
 Which shortly thou wilt hear ;—
 Another child must shortly die,
 To make the myst'ry clear.
 This I'll explain another time,
 When thou hast seen the end.
 For every mystery here goes deep,
 The shadows all are plain :
 'Tis fruitless for my friends to weep,
 That they shall heaven gain.
 Inrolled above they'll see my love,
 And never-fading crown,
 In happiness that none can move,
 My faithful friends are found.
 So let thy trial now come on,
 For I have mock'd all here :
 But were thy writings in thy hand,
 They'd make thee to appear,
 And bring them all to the guildhall,
 And fix the jury there ;
 And place such men to me unknown,
 The crowns of gold to wear,
 To be redeemed from hell and sin,
 As I did not approve :

But now the victory I shall win,
 And chuse the men I love.
 Therefore this thing I did ordain,
 To have my friends appear;
 And in their hands to give to them,
 The tree of knowledge there,
 To mock them all when they did call,
 That did thy words despise:
 But to my children I've gave all,—
 And Solomon is wise.
 And wise they'll see the end to be.

Here I must break off from this subject. After I had written these lines, and many more, I was compelled to go to the council chamber at the guildhall, to meet the mayor, and some other gentlemen, to answer for myself, in putting out the hand bills: as they said it was blasphemy. Mrs. Jones and Mrs. Simmonds were with me, and a gentleman, a friend of mine, had so contrived that a counsellor, Tomkin, should be there, that I might not be taken any advantage of by them. But the gentlemen behaved very polite—they only said I had wrote blasphemy on my hand-bills.—I assured them I had not, and they heard me with patience repeat the manner of the visitation to me in 1792. The mayor desired me to produce my writings at the guildhall, that they might know what was hastening on—I told them they were gone to * * * * *. The Mayor desired me to put into his hand *the events* of another year.—My answer was, I would trust to none but my friends. The gentlemen said they knew not by what spirit I was inspired. I told them the reason of my printing the bills was to clear myself from an advertisement, the Rev. Mr. P— put in the paper,—so they cast the blame on him. I shall send more particularly in my next. I am, &c.

JOANNA SOUTHCOTT.

To the Rev. STANHOPE BRUCE.

REV. SIR,

Exeter Jan. 18, 1802.

I HAVE so many things to write I know not where to begin; Exeter seems in confusion, in war one against another, about me. The Rev. Mr. P—

and I have been at war ever since: as he says he can go into no company without being called a prophet, and upbraided for supporting my hand. He came to Mr. Taylor, four days out of five, to entreat his name to be blotted out of the book of letters. I wrote him the fatal consequences of his name being quite blotted out. He then consented it should stand with the ministers. I then promised he should have it blotted out every where except from the third page: to this we both agreed, and he desired your direction, to write to you which I suppose he has: he said he was worried out of the coffee-house. I then wrote a letter to clear him, and sent it to the coffee-house, of which I have enclosed a copy for your perusal. But he then judged I was murdering his character by so doing; I was setting his house on fire, and killing him, and entreated me to have the letter away immediately. I complied with his request. He then took a paper out of his pocket, and desired me to sign it, to clear him in the face of the world, by his putting it in the newspaper: but Mr. Taylor disputed with him: as he never said it was an evil spirit before I printed his name: but my answer was, as he said so now, I would sign my name to oblige him: but gravely answered him, if he advertised I should likewise: as I had been ordered so to do before. As soon as the advertisement was public many thought I had given up to Mr. P——'s judgment. I then had a thousand hand bills printed, to disperse in the city, some of which I have enclosed to you, which I hope you will disperse amongst my friends. You have not wrote me whether the Rev. Mr. Foley has left London or not, but he is at liberty to go when he pleases: for I have a great work to do in Exeter before I come to London. All that now is happening is the truth of my writings. I must beg to know how Mrs. Bruce is, and should be happy to receive a line from her hand. I hope she will not let the short separation of

time from her husband in this life blast all her happiness: but know they will meet again in glory; and look upon it only parted as friends part to cross the ocean. You will finish your course with joy for ending in the faith that Abraham began. So let not a family so highly favoured of God give way to fruitless sorrow, because the Lord has parted you for a while—you will go to him, but he cannot come to you. You will please to send the directions where all my friends are dispersed: for they and I have a *** to kindle before we meet to seal the peace. Deep is the mystery of Mr. Norris: I suppose you have seen his judgment, and my answers to you all. But I have deeper mysteries lie behind. I have written my letter on various subjects, as I have not time to go through any thing regular. I shall now give you the advertisement which Mr. P. put in the paper.

(TO THE PUBLIC)

“To prevent any misrepresentation of the Rev. Mr. P——’s opinion of me or my writings, I think it necessary thus publicly to acknowledge, that he used every argument of reason and religion to convince me that my pretensions to prophecy were false, that I was influenced by a deluded imagination, by a deranged state of mind, or the evil spirit, and that my writings were full of blasphemy. To contradict whatever may ever have been asserted to the contrary, I fully make this public declaration.

JOANNA SOUTHCOTT.”

This is the advertisement which I hope you will compare with the letter I sent to the coffee-house, which he blamed. This is deeply explained to me to represent the fall of man, who blamed the woman, but did worse himself. But this I shall explain another time, and give you part of the letter I sent to him yesterday.

(Copy

(*Copy of a Letter sent to the Rev. Mr. P——.*)

REV. SIR,

January 17, 1802.

As you have passed your judgment on me and my writings, as being from the devil, and I a deluded woman drawn away by all his arts; forsaken of God, and all that is good; following all the directions of the devil, and in perfect obedience to all his commands for ten years past; then I am lost in time, and to all eternity. For by our own masters we must stand or fall, and if the devil is mine I must fall, and none can pluck me out of his hand. Thus am I lost if your judgment is true. But this judgment you never past till the end of the last year, to say my writings were from the devil; but always said they were not. This calls to my remembrance a letter I sent you in 1801 at Christmas, that afflictions would follow you because of your unbelief. Now you say you are afflicted in your family. Then if my writings are from the devil, it is he that has afflicted you, because of your unbelief of him. Now to remove that affliction I must desire you to remove the cause: so I beg you will send me back every letter I have sent you; and every book you have of mine in your possession—let not my name abide in your house: have nothing to do with the unfruitful works of darkness: wash your hands in innocence, and say to the world boldly, you first tried to pluck me from the powers of darkness, but finding your attempt vain and fruitless, the devil having too strong possession of my mind and heart, you could not pluck me out of his hand—now you have given up your attempt, and return to me all my detestable letters and books: for so they must be if they are from the devil. Now, sir, after your advertisement you cannot clear your character nor judgment unless you comply with this request. Will a religious minister keep in his house the works of the devil?

devil? for so you have published mine to be. You are innocent of the blood of an unjust woman—if it is so, I am the fool, and must be the sufferer, for taking so much pains to persuade you that the spirit of the devil is the spirit of the Lord. Oh what a curse must fall upon my head if your judgment is true! have I for six years been wearying myself with writing letters to you, troubling others to have them copied out, that you may be able to read them? have I spent my time, pen, ink, and paper, to draw you into perdition with myself, if I am drawn into perdition? have I by the directions of the devil gone to your house, when I had rather have gone ten miles another way than put my foot within your doors?—for my heart always trembled, my legs always shook when ever I was ordered to go to you: so I have suffered many things in vain, if they are yet in vain. But they are not in vain to you if they are to me: for you or I must shine as the stars in the firmament for ever, if we do not make shipwreck of our faith, and a good conscience. So as your faith is strong that my writings are from the devil, make no shipwreck of that faith, to keep back one of my letters, and I shall not trouble you any more. So do not say I am she that troubles Israel, I only trouble you for mine own.

• Render to Cæsar the things that are Cæsar's, and unto God the things that are God's. I must conclude with saying, I appealed to you as my judge: and I submitted to your judgment, as Christ did to Pilate's. So what was done to him in the body is now done again in the spirit. For ye have crucified the Lord afresh, and put him again to an open shame. So this is my faith: two swords our Saviour said were enough; the one man drew against him in Paradise, by casting the blame on his Maker, which brought him on the cross; the other sword was for the woman, to cut down the powers of darkness: as she cast the blame on the serpent. And now these two swords are powerfully

erfully drawn by you and me: and will you say, with the Jews of old, Christ's blood be on me and my children, for I will draw my sword against him, that satan may not be cut down? If so, I fear for you, that you will plunge the dagger back in your own heart in the end, and find you have a God to deal with, and not a simple woman. Here I have ended this letter to Mr. P——, and want to write one to the Rev. Mr. Foley, as I did not answer his last. I shall write to all friends soon, but have not time for the present. Please to give my greatest respect to all friends. I must beg they will not forget the advertisement to be put in the newspaper. I am with respect to all,

JOANNA SOUTHCOTT.

(Copy of a Letter to the Gentlemen of the Coffee-house.)

Rev. Sirs and Gentlemen, *Exeter, Jan. 10, 1802.*

As a prevailing report is amongst you in the coffee-house, that the Rev. Mr. P—— has strengthened my hand in prophecies, I must now beg to answer for myself. He was so far from strengthening my hand that he told me in 1796, if I did these things of myself to say, the Lord saith, if he hath not spoken, I was writing blasphemy, and bordering on the sin against the Holy Ghost. In this manner he has continued ever since, reasoning with me concerning the danger I was in, if I was not clear my calling was of God, which he could not see. To convince him, I repeatedly put letters in his hands, informing him of what would follow before it came to pass: and these truths he only disputed might be my own fore-knowledge: so that he never strengthened my hand in one word of prophecies in his life; and only acted as all christian ministers ought to do, when they judge any one is forging the name of the Lord. Had not my writings been of God Mr. P——'s wisdom and prudence would have stopt my hand for years ago; but when the Lord doth work there is no man can let; and my calling is
from

from on high. So Mr. P— must have had more power than the Most High— if he could overthrow it. What is of man will come to nothing; but what is of God no man can overthrow; and it is by a stronger power than man my writings have been carried on. The world, the flesh, and the devil have tried against me, but the power of God hath overcome all. Had Mr. P— acted contrary to what he has done, he must have acted contrary to the gospel of Christ: for it is written in the gospel that every minister is to copy after Christ—to send none empty away, but give their advice, as christian ministers, according to the best of their judgment: and this Mr. P— has always done, as not believing the calling to be from God. But this neglect to me in other ministers proves the truth of our Saviour's words—the hireling careth not for the sheep; because he is an hireling. And such our Saviour compared to dumb dogs that could not bark. This is the reason assigned to me why the judgments of God are so heavy upon our land. If the ministers pay no regard to the gospel how can the hearers. I am sorry the world has blamed Mr. P—. Is a christian minister to be mocked and despised for paying respect to the laws of God and man? then judge for yourselves, if judgments follow us; since the laws of God and man are thrown out of doors, and they are blamed that pay respect to them.

I am &c. &c.

JOANNA SOUTHCOTT.

This is the letter I sent to the coffee-house.

To the Rev. STANHOPE BRUCE.

REV. SIR,

Exeter January 27, 1802.

YOU may be surprised to receive a parcel from me with gloves, which I have sent to my friends as a token of love on account of my father's death,
who

who departed this life the 21st day of January; soon after the death of your worthy son. Perfect as they were both placed, so they both fell: weigh deep the letters I sent to Mrs Bruce, and you will there see Mr. Bruce's death was compared to the death of Christ; and my father's death to the second coming of Christ: but it was spoken in mysteries that sorrow might not fill your hearts. In my 2d book, in the 54th page, it is written, Christ would come in glory as a lamb newly slain: and as a lamb your worthy son was slain, by all the arts of men and devils, who studied how to poison his mind. Last Sunday was the first time I had ever the fortitude to hear Mr. Bruce's letters read since his death: and then Mr. Taylor's family was obliged to take them from one to the other to read them; as tears stopped the utterance of their words. A gentleman present, that was a friend of mine, said, he never heard of such a worthy man in his life; as he foretold his death in his own letters. I shall leave the particulars of our conversation, and come to the purpose of my father's death; which followed close after Mr. Bruce's, perfect as they were placed, and perfect as the Bible stands. For Christ's death was before his resurrection, and before his second coming, as a sign of his second coming. I was ordered to send the gloves to you as a sure sign the hand of the Lord is in the whole: and so close as a glove is to your hand, so close will the spirit of the Lord be upon you when my writings are proved. So I have sent a pair to you, Mrs. Bruce, Mr. and Mrs. Beecraft, (your son and daughter) the Rev. T. Webster, Mr. Sharp, and Mr. Wilson, as tokens of love, and a sign to Mrs. Bruce the hand of the Lord will protect her safe till she arrives at the resurrection of the just, seated with her happy husband in the new Jerusalem, and the glorious regions above, arrayed in white robes, such as she sent to me. Deep was the type that her hus-

band was to be arrayed in robes of white in heaven, while we wore the mourning for him on earth: and though he be dead, by his letters he yet speaketh, and may in the end turn many to righteousness, and shine as the stars for evermore. Now I will tell you the mystery why he was chosen to judge of my writings, and died at the time he should have come to prove them, because every thing on earth must bear a resemblance to what is in heaven, that the scriptures may be fulfilled, (so what is sealed on earth is sealed in heaven) to be a clear judge of what you was coming to be a judge on earth: and what is loosed on earth will be loosed in heaven. He was then loosed from the bitter pains of eternal death, and from all the powers of darkness: and the time draws near when you will be loosed the same here upon the earth: for the church militant will soon join the church triumphant; as he was joined with you and sealed to the day of redemption, and his redemption came that day spiritual, and your's is hastening on fast spiritual: for now I will tell you how it began by the father and ended by the son. While you was coming in faith to prove the truth of Christ's peaceable kingdom, it ended with the son being caught up to God unto his throne; and knowing the promises made to me, now seeth face to face, without a veil between. He is gone to plead the promises before the Lord; and to him will be given the key of the bottomless pit: so what begun by the father's faith will be ended by the son's death, for the Lord will grant him his petition, and give him his request. These are mysteries I cannot fathom: but I write as it is indited to me by the spirit. The following lines likewise are given to me by the spirit in verse.

And by the spirit now I'll answer :
 Heaven and earth agreed in one,
 To complete your full redemption :
He's ascended to my throne.

I did leave my father's glory,
 To come down and dwell with men;
 Myſteries I did lay before you,
Then return'd to heaven again.
 To join with man on earth I came,
 And then aſcend on high,
 To join with angels Bruce is come,
And here's the myſtery.
 For he'll fulfil his father's will,
 And plead the promiſe there:
 Theſe myſteries are beyond your ſkill,
 Now ſee your Bibles clear,
 That as a lamb was newly ſlain,
 Man ſure was ſlain at firſt;
 When Satan to the woman came,
 And hell in rage did burſt:
 And Abel's blood has ever ſtood,
 For vengeance to this day;
 And now I'll make my promiſe good,
 For Abel's gone on high.
 Abel he'll be, you all ſhall ſee,
 To gain the promiſe there,
 As men on earth did join with me,
 To bring my goſpel here.
 So he ſhall join the heavenly throng,
 And they with him will join;
 To have my glorious kingdom come;
 And bring the peace to men.
 So heaven and earth will join as one,
 To make your bliſs complete:
 The martyrs ſtand before my throne,
 And all with Bruce unite.
 So all will ſee a myſtery,
 Elias muſt appear:
 For Bruce's ſpirit all will ſee,
 Deſcending in the air.
 When I do come to reſcue man,
 And heaven and earth unite,
 The trinity will join as one,
 In whom I do delight.
 That is with men I ſaid I'd come—
 Now ſee the myſ'try clear,
 That my delight ſhould be with men;
 And ſo I ſhall appear.
 This I'll explain another time,
 But tell thee of the moon;
 There's nothing done without a ſign,
 The ſhadows firſt muſt come.

So must appear the shadows there—
 The devil's in the moon;
 Or how could Satan so appear,
 For to be trodden down
 Beneath your feet: the myſ'try 's great?
 The moon is under there:
 Then of what use could this produce,
 (Now see the myſ'try clear)
 To have the moon beneath your feet,
 If Satan was not there?
 What to tread down? The work was mine,
 Could reason so agree,
 Did Satan not in it combine,
 And so to tread down He.
 So now see clear; the sign is there,
 Of Satan in the moon;
 Beneath your feet he must appear,
 And like the dull become.

Now you see how every sign is placed in heaven, and in earth, to show you plain it is the Devil must be under your feet: which is said the moon, and the emblem of the devil is in the moon: but I shall drop this subject for the present, as you must see it clear, from the sign, it was meant the Devil should be under her feet, though it is written the moon. I shall now come to the Rev. Mr. P——. It was not the command of the Lord to me to blot out his name at all,—but as he daily pleaded the injuries it did him, and wearied Mr. Taylor and me day after day, I thought it no sin to blot it out where it stood so public; as long as his name was not entirely blotted out. So I should give no offence to God or man. But you are at liberty to do as you like. If you do not like to blot out any more, let it remain: and if he should write to you on that subject, please to return him this answer—you let it remain, being persuaded so to do. Then you will confound him in his own words. For when I wrote to him to return my letters, he went to Mrs. Taylor's, and said he had burnt them. Mrs. Taylor looked astonished at him. He said he was persuaded to it. Now if he follows persuasions in doing what

what I would not have done for 500*l*. then I have a right to follow persuasions the same. We are still at war; you shall hear from me again when it is ended. Please to give my duty to Mrs. Bruce, and present the gloves unto her: and I shall write to her as soon as I hear she is better. It grieves me to the heart to hear the sorrows of her heart, and the pain of her body: but if she be well enough to hear this letter read, it must give her heavenly joys, while she is mixed with earthly sorrows. Please to give my duty to Mr. and Mrs. Beecraft, and say the gloves are in token of love; which was the command of the Lord I should send unto them. Had Mr. Bruce lived, he could not have been a man so highly favoured of God as he is by his death: for you know not the meaning of our Saviour's words, when he said, "*Ye shall see the son of man coming in the clouds, in power and great glory.*" This letter I must recommend to all my friends, as I have not time to write to them for the present; but when I send the books to London I hope to write to all, and give the particulars of my father's death, and how it is explained; and how I was ordered to appear in the council chamber, to answer to my handbills. But I must say they behaved exceeding civil, and said they could not tell by what spirit I was inspired. You shall hear more in my next. I am sorry I have not time to write to Mrs. Dix; but if you know her, please to give my duty to her, and tell her I shall answer her letter, and send it in the parcel with the books. If you write before you hear from me, please to let me know if this be the Mrs. Field that sent me the dreams. Please to give my love to the Rev. T. Webster, Mr. Sharp, Mr. Wilson, and all my kind friends. I am sorry I cannot write to them; but this must include the whole.

I am, &c. &c.

JOANNA SOUTHCOTT.

A COMMUNICATION.

The following was explained to Joanna, on Sunday the 4th day of July, 1802, in answer to Mrs. Beecraft, who, on reading the 5th chapter of the Revelations, said, that the 9th verse could allude only to our Saviour, "For thou wast slain, and hast redeemed us to God by thy blood," &c. This she judged was differently explained in my writings; and it was now explained to Joanna as follows:

Write out the parable of Moore and his servant, and I will explain the mystery. The parable is as follows: in 1799 I sent a letter with three seals to the Rev. Archdeacon Moore, (in March) saying, what harvest should follow that year: but he was not to break the seals till the end of the year. When the harvest was over, some of her friends told the Archdeacon's servant that the harvest had come perfect as foretold in the letter to his master, and wished his master would break the seals to be convinced. The servant went home, and tried to persuade his master to open the letter: but he at first declined, and said he was to keep it, and not break the seals till the end of the year. But his servant did not leave off importuning his master till he granted him his request, who said, as you solicit me so much, I will break them:—but finding he could not read them, I was informed he burnt them. The following is the answer of the spirit: "I will answer, I will answer thee. Perfect so it is with Bruce and me:—he must solicit me, as Moore's servant did his master, and I will grant him his request, as Moore did his servant. But who opened the seals? not the servant, *but the master.*—Perfect so it is with Bruce and me: for Bruce and I are joined as Moore and his servant."

For as the shadow doth appear,
In heaven the substance now I'll clear.
For as by Chapin* this was done,
In heaven by Bruce it is the same.

* *The servant's name.*

And

And as by Moore the seals were broke,
 Just so by me it now is cut.
 But as the hand he could not read,
 Just so the whole is now decreed;
 That none but I can now appear
 To read the hand, and shew it clear.
 But as the flames the whole did burn,
 Just so I say the hearts of men
 I will inflame, they all shall see,
 In love or anger now to be.
 For such as have no hearts to love,
 I say like Moore I'll surely prove;
 And say their hands I do not know,
 And for the fire they all may go:
 That is my anger so shall burn:
 For now like Moore to all I'll come;
 Because my servant doth appear,
 That I with Chapman now compare,
 Who with his master did prevail;
 And Bruce's words shall never fail,
 (I say the same) to influence me:
 Like Moore and Chapman I'll agree:
 And so my Bible I plac'd here,
 (I mean to make the myst'ry clear;)
 And so that thing I did ordain,
 To shew it to the sons of men:
 And now the sons of men shall see
 The likeness is in Bruce and me.
 So now men's answer thou must gain,
 I'll answer then the sons of men:
 If they so simply can appear,
 To judge thy head all this could clear:
 But how these things cou'dst thou perform,
 Had I not order'd should be done,
 For ends I knew which lay behind,
 To bring the mysteries to mankind?
 But now like Moore I shall appear,
 Thy hand they cannot read it here:
 Without thy presence 'twas in vain:
 And now from Moore I'll this explain.
 For perfect so it is with me:
 I cannot come to read to ye;
 For so I shall not now appear,
 I tell thee I am just like Moore:
 And so the things are in my hand,
 I say like Moore conceal'd do stand:
 But as the likeness doth appear,
 In thy own hand the truth I'll clear.

The likeness thou hast got below,
 Thy hand like mine, they all shall know,
 Though I shall never read thy hand,
 No more than he did it command;
 But yet I say I'll make it good,
 And now to Moore I'll this aliude.
 He did not say that thou did'st lie,
 Though silence he did keep that day.
 And now I'll answer just the same,
 My silence proves the truth thou'st nam'd.
 So now the mysteries all may see:
 I've shew'd the likeness now from he.
 For Moore would soon confound thy hand,
 If thou hadst lied he soon would send
 That no such letters did appear;
 But he was silent—man must fear.

Here endeth the letter which is to go in print, immediately, perfect with the names as written. For if men have already kept silence, let them keep silence for ever, or appear to answer for themselves: and I am ready to answer for myself.

JOANNA SOUTHCOTT.

A second anonymous letter from the same person has been received, but was not conveyed to Joanna until the 9th of July: and on the next morning she had the following answer by the spirit to these words—they being part of that letter.

“How is it that you dare say if my deeds were brought to light, I shall be reproved? My deeds will bear the investigation of the *heavenly sun-beam*. Again, I felt inclined to open my Bible. The first words that struck me were these—*And upon her forehead was a name written, mystery, Babylon the great, the mother of harlots, and abominations of the earth.*”

To Messrs. BRUCE, WEBSTER, and FOLEY.

REV. SIRS,

July 10, 1802.

I Was surpris'd on the receipt of the anonymous letter. Is it possible for a man to be so void of understanding, reason, and religion? After reading

my eighth book to be so blind and ignorant, self-conceited, and confident? After hearing his letter read in the presence of my friends, which caused some diversion amongst us, seeing the old proverb was verified,---“It is the way of fools to expose their folly:”---I went up stairs, and was earnest in prayer, that the Lord would answer it for HIS own honour and great name’s sake ; as knowing with what confidence he had taken in question the wisdom of the Most High. I was answered in the following manner— which I was ordered to have put in print, with *some of the words* in his letter, as I should be directed: but not to spend my time nor money, to waste my paper to print such a long epistle of nonsense as he has written. Here follows the answer:—

O proud, presumptuous, vain, conceited, man; void of reason and religion! for though a fool is bruised in the mortar, he will still retain his folly. He does not discern my Bible; and by such men will thousands be led to perdition. For while he speaks great swelling words of vanity, he allures through much wantonness, through the lust of the flesh, *those* that were clean escaped from him. That meaneth, by a wantonness of conversation, to find out *what fault* he can against the words of God: and by that way the words of the Lord are evil spoken of. His religion is for strife and debate, and to smite with the fist of wickedness. Here is the pride of the heart, and the lust of the eye: for his heart is lifted up with pride, and vain conceit, and his eye lusteth after vanity. He does not want *to search out the truth*: but to cavil at every word he can: that the words of the Lord may be evil spoken of: and such were the Jews that crucified ME; saying, this deceiver said, he would destroy the temple, and in three days he would raise it again. They did not look to the miracles I wrought, nor to the wondrous works which I performed, but said they were done by Beelzebub, the chief of the

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devils.

devils. And when they found one word to cavil at, *that word* they took hold of to crucify me. Now, I tell thee, the Gentiles are *the same*. I ordained *that thing* of thy father and Bruce to try the Gentiles, as I did the Jews---and now I see them like the Jews. All *the truths* in thy writings are forgotten---the wondrous manner they are spoken in is despised; but if they can find *one word* to cavil at, they are ready. Now I tell thee plain *this very man* that cavilled at thee concerning thy father and Bruce, had he been in my days he would have cavilled the same, and said, I was a deceiver: so *by such men*, I say, I was crucified; and now let *all such men* take care: for if they say such temptations do not come from the Devil---then I answer their own hearts are at enmity against God. Now let this boasting Christian make his name known; for this is my answer concerning him; he is of his father, the Devil---and *his works he does*. His heart that is lifted up, is not right within him; he is at enmity against his God, however he has justified himself in thy sight, he is despisable *in mine*: he is a liar, by denying what thou hast said of thy father: he is a proud vain boaster, by setting himself up as a God by the pureness of his heart---that is like a nest of unclean birds—who makes himself wiser than his Maker---and like the whited sepulchre, appears beautiful without, but within is full of rotten bones, and will not come to the light, lest his deeds should be reprov'd. He saith, thou dost not know him;—but I that search the hearts and try the reins of the children of men, *do know what he is*. And he shall know it is I, the Lord, that reprove him: for he is *no doer* of the law, but *a judge*. And he shall find I AM *his judge*, and I AM *thy judge*. The sorrows of thy heart, I knew, when I told thee thy father must out-run the time: I knew thy fears, and thy jealousy, and how much thou fearest to say the Lord saith, if I had not spoken. But I know thou wilt not contend with
thy

thy Maker, when I assign *my just reasons* why I speak many things hard to be understood, as it was of Bruce and thy father. But this self-righteous, confident man hath braved the ALMIGHTY to his face; and my anger and indignation is kindled against him. And this is my command to thee and my disciples,---that this answer be put in print; and now I shall answer his words:—

Upon her head was written a name, mystery, and here are mysteries great, that man should make himself the mother of harlots, and the abomination of the whole earth!---for so I directed my Bible unto him!---for out of his own mouth will I condemn him; for as a harlot waiteth in the way to draw in and foil an upright man: so he is lurking in the way to betray the word of truth:---for his words are an abomination unto ME; but if he foileth my disciples, he cannot foil his God. So now let his mouth be stopped, and his tongue be silent: for he is the mother of harlots, that is an abomination. But will he say, a man cannot be a mother? Then I answer the church cannot be the bride. So now let this proud, vain, boaster explain *his mysteries*, and let this letter be put immediately in print, with his self-righteous confidence standing at the top. Now this is the answer to the second anonymous letter. But how shall I bring in my kingdom to such proud, presumptuous, vain men, as think themselves wiser than their teachers, judging they know *every thing*, and are blind and know *nothing*? This I shall answer more fully another time.

Rev. Sirs—This letter, by divine command, I was ordered to put immediately in print;---for men are pulling down the day of vengeance upon their own heads. In penning this letter I felt myself full of the fury of the Lord. But how can the creature *dare* to contend with his CREATOR? I am lost in wonder at the ignorance of mankind, that pretend to wear Christ's livery, and who do the Devil's drudgery.--

advocates for hell, and friends for the Devil. You shall have a clearer explanation *to his letter* hereafter. I am, &c. &c. JOANNA SOUTHCOTT.

To WILLIAM SHARP.

HON. SIR,

Exeter, Feb. 1, 1802.

I Proposed answering your first letter concerning Mr. Norris, but that I shall leave for another opportunity, and come to your last letter, concerning my sixth book. I shall write to you exactly as it was answered to me from prayer,—"Whatever mountains may be in the moon, or whatever figures may there appear, *Satan's seat is there*: therefore he is called the Power of Darknes, as the moon has power to give light by night, but none by day: for when the sun rises, the light of the moon is gone: and when the Sun of Righteousness arises with healing in his wings, the powers of darkness will be gone. The prophet, St. John, did not understand the meaning when he wrote the moon was under her feet, no more than they understood our Saviour's words, when he was looking at the beautiful buildings, and said, I will destroy this temple, and in three days I will raise it up again: for which he was condemned: and so men condemn me for saying it is Satan that is meant, shall be under her feet; as it is written in the scriptures, *the moon*. The firmament, shows God's handy work, and all that is there was placed by him. The earth and man were made by the Lord, and he had pronounced all to be *good*; but, as the Devil interfered with man to turn that good to evil; so he interfered in the firmament, to shine in darkness: but the darkness comprehended it not—that all these mountains must be made a plain, and all these dark appearances must be done away. When the Lord begins with power, to take the woman's cause in hand, whom Satan's arts at first betrayed; then will the *moon* be under her feet. The letters make it plain.

Man

Man with the woman must submit,
 And take the M for man,
 Then the two O O's you all will know,
 The O for man is first :
 The second O, you all shall know,
 Shall make the moon to burst.
 So I'll begin, and end with men,
 And let the O's appear;
 For the first O to all is come,
 And Satan's O is near.
 In heaven's high court he first was plac'd,
 And seated on a throne :
 The firmament I fixed next,
 And man I call'd my own.
 But, Satan, he did find a way,
 In both for to appear :
 But when you see the *perfect* day
 You'll find the Devil's there.
 As I have said, be not misled,
 You'll find him in the moon,
 And as the mountains there you see,
 So all must tumble down.
 When I do come to rescue man,
 It all must pass away;
 I said I'd make it all a plain,
 And all a plain shall be.
 So 'tis in vain for to contend,
 Satan's beneath your feet :
 I ask what use your crowns could be
 To make your blifs complete,
 To have the moon, or have the sun,
 Beneath your feet to fall,
 If Satan's ruin did not come,
 How could I conquer all?
 To bring the mountains to a plain,
 Which you allow are there ;
 And in these mountains Satan reigns,
 And so you're clouded here.
 For mountains strong, he's been to man,
 Which I shall all destroy ;
 But in the valley let *them* come,
 Then man I will enjoy.
 A valley's low, you all shall know,
 Jehosaphat appear :
 And in that valley let them come,
 And I'll plead with them there.
 So I'll contend, to plead with man :
 But to my word I'll stand :

And

And all the mountains in the moon
 Are Satan's artful hand.
 That he is there it doth appear,
 And is a mountain strong:
 Men's minds he daily doth ensnare,
 And thousands build thereon.

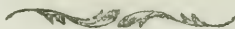
Now I must beg your attention to the Bible. I said I would gather men together at the valley of Jehosaphat, and plead with them there: now a valley is low, and let men become low and humble minded, and I will plead with man: for now, he that humbles himself shall be exalted; but he that exalteth himself shall be abased: for now I will throw down, and will build up. All these mountains that are seen in the moon, Satan is in them. There is a world in the moon, and in that world Satan dwells. But I have said the mountains shall become a plain, and the barren mountains a fruitful field. Ye have all erred not knowing the scriptures. Now I shall come to one error more of man, that is explained to me. Our Saviour said as Jonah was three days and three nights in the whale's belly, so shall the son of man be three days and three nights in the heart of the earth: this has been always understood (by reverend divines) to have been fulfilled at our Saviour's death; and I have heard the Rev. Mr. P--- affirm it in his sermon it was so; as he was crucified on a Friday and rose again on the Sunday following, which was the third day. But I was told he erred in his judgment. From the time our blessed Lord was crucified on the Friday, he was in the sepulchre but part of that day: and the angels came by night, rolled away the stone, and took him away before the morning on the third day. So he was not in the sepulchre more than one *whole* day, and one *whole* night---which denote his second coming. For as Friday was shortened in the day, and he rose from the sepulchre in the second night, before the third day appeared, so will the days be shortened before the 2000 years. The one stands sure, which is
 past

past already : but before the morning the stones were rolled away, and the seals broken. When they came early in the morning he was not there, but was risen. O! my friends deep is the mystery: the corner stone is rolled away, and the seals will be broken that are * * * * *. And you may say of Mr. Bruce he is not here, but is risen. For as Isaac was a type of Christ before his first coming, so is Mr. Bruce before his second coming; for now cometh the end. As Jonah was three days and three nights in the whale's belly : so will the Son of Man be three days and three nights in the heart of the earth. When the pillars of the heavens will be shaken, and the foundation of the earth will tremble, the seas roar and make a great noise, men's hearts failing them for very trouble, because they have not known the visitation of the Lord. And the reason they do not know, is because they will not know: and all these mountains in the moon Satan lays before them. And all these mountains men will call to screen them from the presence of the Lord, that now despise and mock his warning. So if you weigh my letter deep, you will see mysteries lay before you. Consider my temptations were placed years for days, then marvel not, if Mr. Brothers' imprisonment is counted for years. A time, times, and half a time, a mystery you cannot find out before my writings are proved. Then every crooked path will be made straight before you. I shall end my letter with a few particulars of Mr. Norris: he is a worthy good man in himself, but under strong temptations when in Exeter, but as the Devil could not complete his purposes on Job, before he had worked on his wife and friends to complete his misery : so he worked on ——— to complete his: for ——— wrote me a letter himself, speaking the language of Job's wife, that any christian would shudder to read. Satan always works by instruments: and when he tempted the Lord of life and glory in the wilderness, he soon entered the heart of Judas and

and other men, to complete his designs. And this has been the case of poor Mr. Norris, who fell among thieves. For I am *truly* convinced these men have no desire for the glory of God and the establishment of his kingdom.—Their whole view is to the earthly power of man. A foolish zeal without knowledge, is like fire in the hands of a madman: and so is — and those men you mention; looking more to the creature than the Creator; and are greater enemies to Mr. Brothers than those that put him in prison: for they are provoking the Lord to bring judgments on themselves. But the other are like the children of Israel, by Moses: who provoked the Lord to take Moses from them and conceal his body, that they might not worship him. And such madmen are Mr. Brothers' zealous friends: and was he freed to-morrow, and the Lord did not give him power to work miracles, as they expect, they would be the first to condemn him. Such is the fiery zeal of men, that have no reason or religion in them: and I do not care how much they are my enemies: for by my own master I must stand or fall. I see the truth of my writings hastening on fast. I shall write the particulars of Mr. Norris in my next, to the Rev. Mr. Webster or Mr. Wilson, and then I shall send the particulars concerning my father's death.—I must conclude with saying, pray for Mr. Norris, as you know not the mystery concerning him. Please to give my duty to the Rev. S. Bruce, Rev. T. Webster, Mr. Wilson and all friends. I shall write to all as soon as possible. I must beg you will give them a sight of this letter, for what I say unto one I say unto all. If they like to copy this letter, I must beg you will let them.—I am, with the greatest respect, &c. &c.

JOANNA SOUTHCOTT.

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A

DISPUTE

BETWEEN THE

WOMAN *and the* POWERS of DARKNESS.

AUGUST 3, 1802.

THIS book may appear strange to some of my readers, to say, it is a Dispute between me and the Powers of Darknefs. Though some may marvel, as they have already done, when I said the Lord would give liberty to Satan to come and offer whatever arguments he had to plead against the justice of his sentence, as being bound not to tempt any that were sealed; and *I was ordered* to pen his words, whatever blasphemy he might speak against the Lord, and the justice of his sentence; for the Lord said I should not *do* as I did in 1792, refuse to write his blasphemy, out of a wrong zeal for religion; because I thought his words were too shocking to pen: but now I was *commanded* to banish these fears; because it would make religion become sinful. Therefore I was *ordered* to pen every word *perfect* which he uttered.

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The

The Powers of Darkneſs broke in upon me three or four days in the houſe where I was then ſojourning; I was ordered to leave that houſe *the ſecond day of Auguſt*, and go to a place prepared for me, *alone* by myſelf. Some, diſputed with me, ſaying, they could not believe it was the command of the Lord, that I ſhould pen the words of the Devil, after I had been writing by the Spirit of (God) the Lord. This appeared to them contrary to reaſon: but I was answered by the Spirit of the Lord, if I reſuſed to obey, what I had already done was to no purpoſe. The Lord HIMSELF contended with Satan about Job; and our Saviour ſuffered HIMSELF to be tempted forty days by the Devil, and diſputed with him. And ſhall the creature be more holy than his Creator? Shall man be more holy than his God? If the Lord has been contending with Satan for man near fix thouſand years, ſhould I be too holy to contend with the Devil, for my Maker, ſeven days? If ſo we muſt all periſh. For we muſt fight and overcome, that we may have part in the 'Tree of Life. For as the diſpute *began* with the Devil and the woman, it muſt *end* with the Devil and the woman: and the command was given to me that which ever ſtood out to the end ſhould conquer. If my words ſtood laſt, and I held out with arguments, in ſtedfaſt faith, againſt the Devil for ſeven days, then the woman ſhould *be freed* and Satan ſhould *fall*. But if I gave up to the Devil, and Satan conquered in *the ſeven days*, than Satan's kingdom muſt ſtand, and the woman muſt fall. So ſeven days was to end the diſpute between the woman and Satan; and men were then to judge what a powerful adverſary the woman had to contend with. But I was promiſed, the Lord would be with me, by day and by night; that he would not leave me, nor forſake me;—his right hand ſhould ſupport me, and that the Powers of Darkneſs ſhould not be permitted to appear viſibly

to

to me whilst I was alone. For he that hath said to the proud waves of the sea, hitherto shall ye go and no farther, had set bounds for Satan to go as far as he would in temptations, but no farther; and that he should not appear or hurt me, unless I gave up my faith in the Lord. *This*, with many strong promises made to me, I read to the three ministers and other gentlemen, who saw things in a different light from those who thought it *wrong* to contend with the Devil at all. They said, whatever the Lord *commanded was right*; and they had not a doubt but he would keep me according to his promise; and they should be in earnest prayer for me all the time. All my friends that knew of it said the same: So I went *the second day of August*, accompanied by my friends, to a place prepared for me, to be alone by myself; and I was forbidden to see any *for three days*. The third day the ministers were ordered to come, that if Satan had *ought* to say for himself in person, he might then appear: so they attended, according to the directions given; but Satan did not appear; and therefore he was afterwards forbidden. If he would not come boldly before men, he should not be permitted to come *in person* before a woman alone. So I had nothing to fear from his appearance; but was commanded only to write his words.

Now I shall inform my readers what made me stand out so stedfast and firm in faith against the Devil and all his threatenings. I well knew if my calling was of God, as I judged it to be, and I had prophesied in His Name, He would keep me from the Powers of Darknes according to His Word, and not forsake me in the trying hour. I well knew Satan's malice was greater than his power:—for the power that is *almighty to save*, is the Lord alone. And though I had been foiled in a few things, to keep me humble before the Lord, and to try the talents of the learned, that we might walk

by *faith* and not by *fight*; for it is said to me in my sealed writings,

Men's wisdom high I mean to try,
And all their conduct too.

Now if every word was to come in a straight line, neither men's wisdom or faith could ever be tried at all. For the great A line a child could read, and if my writings had all come in that manner, they could not have been consistent with the Bible. For it is written, in the latter days, I shall do marvellous things amongst them. "The wisdom of the wise men shall perish, and the understanding of the prudent men shall be hid." But was the Lord to put all His prophecies in a plain line, then He must deal ungenerously with the Jews: as Isaiah speaks both of the first and second coming of Christ in his Prophecies, without distinguishing one from the other, by saying, which was the first and which was the last. So these reasons being assigned to me kept me always humble before the Lord, in a steady faith, mixed with fear, and always in prayer, that I might not be led by any wrong spirit. But now is come the fiery trial with the Devil. I well knew if I was deceived in my writings, as not coming from the Lord, He must have forsaken me, and Satan would have destroyed me as he threatened: and I would sooner have died than live to say, *the Lord faith*, if He had not spoken, or deceived worthy and good men that believed in them as coming from the Lord. So I ran the hazard of my life to know in whom I had believed. The world have judged me;—but they do not know me;—I am no impostor to deceive either God or man. By my own master I well knew I must stand or fall. If the Lord was my master, I knew I should *stand*: but if Satan had been my master, as he said, I knew I should fall. So now I will rejoice in the God of my salvation, who hath delivered me out of the mouth of the lion,
and

and out of the Paw of the Bear, and I trust he will deliver me from the uncircumcised in heart, ear, and life.

So I myself am now the judge;
Men's wisdom is too weak;
If they believe that Hell below
Such language e'er could speak

As is in my other books. For now I shall shew you in this what *the language* of Hell is, which I was *ordered by the Lord* to pen, and put in print:—To shew you that the woman mentioned in the Revelations *must* tread down Satan under her feet by strength of arguments, and by faith in CHRIST JESUS, OUR BLESSED LORD AND SAVIOUR. So let men read the following book and judge for themselves, and I shall judge for myself. The Lord also is my judge, and is witness against my foes. My readers must observe, that the seven days dispute between me and Satan, while I was alone, begins as follows. What was said previous to my coming here, you will have either at the end of this book or in another; as *all* is ordered to be put in print. That the last may be first, and the first last. Satan conquered the woman at first: but the woman has conquered him *at last*.

Thus begins the Seven Days of JOANNA'S Dispute with SATAN, when she entered upon her Private Lodgings.—Monday, August 3, 1802.

SATAN begins,

THY God is a liar; but mark,—I do not say, the God of Heaven;—for he is not thy God.

Joanna. Who then is my God? I seek to serve no other God, but the God of Heaven.

Satan's Friend. Call me not Satan; for I am Satan's friend. Now I answer, if thou seekest to serve
God;

God; thou must begin a new life;—for I tell thee thy spirits are too lively to serve Him: too cheerful, and thy words are too many to be a servant of the Most High God. For thou knowest it is written, *be still and know that I Am God*:—therefore the angels were cast out of Heaven; because they could not serve God in such a manner. Satan was a lively, cheerful spirit, full of innocent mirth, and the Lord could not bear it; and cast him out of Heaven on that account. So, as thou sayest, Satan's love is turned into hatred against God; as he cast him out of Heaven for that. Now, I ask thee, who can be always still? Which thou knowest the Lord hath commanded, or thou can't not clear that text, to say, God is true, if He has commanded thee otherwise. So now thou must keep silence, and say no more, if thou wilt serve the God of Heaven. But mind, there are Gods many, and Lords many: But thou sayest, thou aimest at the God of Heaven. Then, I tell thee, there thou art deceived, to judge thou art serving Him. Thy spirit is not one whit like His. Dost thou not know, when His Son was upon the Earth, he was always gloomy and sad: thou never heard'st, that he enjoyed any comfort, or suffered his disciples to enjoy any? But to be always sorrowful; and they died in sorrow, as He did. Now answer me, from what is said, and I will answer thee again; and convince thee from scripture, thou art not serving the God of Heaven.

Joanna. And was that *the very reason* why Satan was cast out of Heaven, and for no other reason, but for being too cheerful a spirit? How then is it written, that all the angels of the Lord sing his praises, And the scriptures command us to serve God with cheerfulness, and sing his praises with a merry heart? And our Saviour commanded us to appear cheerful, not to appear sad, as the hypocrites did. We are to serve the Lord with cheerfulness: for where the Spirit of God is, there is liberty. Our Saviour was
sorrowful

forrowful to see what a state of destruction Satan had brought mankind into. For when he saw Jerusalem he wept over it, knowing they would bring destruction on themselves:—and He was come down in love for man, to suffer for their sakes, and be a judge for man of all their sorrows. Earthly pleasures were too low for Him—His happiness was in Heaven: And there He told His disciples their joy should be also. “For at God’s right hand is fulness of joy, and in His presence are pleasures for evermore.” So they cannot always be silent in Heaven; neither did the Lord command them to be always silent on Earth. For He commanded His gospel to be preached, and His name to run, and be glorified. There might be a meaning in saying, *be still, and know that I am God*. But no where hath he commanded us to keep silence; nor doth any place in Scripture say Heaven, or heavenly minded people, are gloomy or sad. Heaven is a place of perfect happiness, and all are happy that have an interest in Christ. Though sorrow may fill our minds sometimes, while we bear the infirmities of nature; yet, there is a peace of mind and conscience which the world cannot give or take away. Now wilt thou prove Satan was cast out of Heaven, for nothing, but being of a cheerful spirit? And that the Heavens always remain in silence? Or that, “*be still, and know that I am God*,” meaneth always to keep silence?

Satan’s Friend. Thou fool, what answer hast thou given, or what enquiry dost thou make? Dost thou judge that I am a liar like unto thyself?—I have told thee that was the very reason, and no other reason: And now I tell thee, there is not one whit of the Spirit of God in thee; and that every wise man knoweth. Canst thou be such a fool to judge the God of Heaven ever came to thee in this familiar manner? More familiar than he ever was with the angels? Thou knowest not God, or his ways. For his footsteps are hid in the great deep,
and

and His paths past finding out. No man by searching can find out God. Who can find out the Almighty to perfection?

Joanna. Then here thou ownest that God is Almighty; and that thou wast cast out of Heaven for being a too cheerful and innocent a spirit. How came the Devil to be so much changed, from an innocent cheerful spirit, to a proud, malicious, revengeful spirit, full of deadly poison? Now answer that, and tell me what spirit I am of, and led by. For what Satan came out of Heaven for, the Lord knoweth; and thou hast not lied unto me, but unto God, if thou hast lied concerning Satan's fall.

Satan's Friend. Thou art come to the very enquiry I wished for to answer. Thou art of the spirit of fallen angels, who are full of liberty and cheerfulness. Do not say, when men commit sin and cruelty one with the other, it is of the Devil that they are tempted: They are drawn away by their own lusts and enticing. But do not charge Satan foolishly, to say, he was the author of all evil.

Joanna. To whom must I ascribe evil, when our Saviour said, sin was of the Devil, and his works sinners did do? Now if Satan be of my spirit, he will love the Lord with all his heart, and fall down before the Most High God, and love the Lord Jesus Christ, and wish to bring all men to the knowledge and love of God, and to worship at His feet; to confess He is worthy to be loved, worthy to be feared, worthy to be had in everlasting remembrance.

Satan's Friend. Is this thy spirit? Then I tell thee thou art lost for ever. God has forsaken thee. And now I will tell thee the mystery from the Bible: An evil spirit hath loved thee from thy youth up to this present day, and finding there was no way to make access to thy heart, except under the pretence of religion; he began that way, and knowing from angels, what was coming on—that some new things

things were coming upon the Earth, went and told thee of them: and formed himself in the form of God's angels, and took their name. The Lord hath never spoken by thee. For as high as the Heavens are from the Earth, so are the ways of God from thy ways, or a word that is in thy writings. Now I will tell thee the whole truth. The spirit hath carried it too far;—by thy sealing up Satan's destruction, and man's redemption: and his anger is kindled against thee, and him. Now, to pacify that anger, and throw open the veil, I will tell thee the truth from a parable. Thou art like the woman, that married in a mask, both she and her husband: but when the mask was taken off, she found her mistake; and was forced to live with her husband, tho' she did not love him: and so it is with thee. For thou wilt soon find thou art foiled like her. Now if thou freely consentest to renounce all thy writings, and burn all thy writings, and sealed books, and confess to the world thou hast found out the deceit, Satan has promised to forgive thee, and will be thy friend; and soon find a way to clear thy character; and make thy name shine. For all men will praise thy wisdom, and prudence to own the truth when thou knowest it: and as thou lovest writing, I will make thee the first writer in the world; and where thou hast one friend, I will gain thee one thousand. Now, dost thou not know *many* have had thousands of pounds for being clever in writing and singing, and get rich thereby, and carested in the first companies, and their books sell faster than they could write them; while thine lay by; and thou hast but a few friends to keep thee alive? Now as thou art jealous for their honour, I will clear that also, and make their names shine above every name, and shew they were wise, prudent men; while they judged it of God, they carested it as of God: but when the mask was taken off, that it was an evil spirit, they despised the writings, and joined with thee to burn them.

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Joanna.

Joanna. 'Thou fool! Suppose the words thou has spoken be true: let the spirit look to that, and answer to Satan for what he has done. I had nothing to do with this deception; neither could I have thought any of Satan's friends were so much his enemies, as to come against him: but if they have, let them answer to Satan, and not me. If Satan is divided against himself, how then will his kingdom stand? But what use is burning of them, if they are *not* from the Lord? They cannot hurt Satan, or his friends. For what is not of God will come to nothing. So I will not burn them, nor destroy them, till I am convinced they are not from the Lord. But I would not keep any thing that is from the Devil, unless it was to discover his arts. And now if Satan's friends have been such fools, and Satan's kingdom is divided against himself, it cannot stand: so it shall abide to make it known. So I will not destroy the writings unless the Lord convinces me they are not of God, and supports no more truths to fulfil them. Then they will fall of themselves. But how came Satan's angels to be such fools, to assume the name of the Most High God, and lie so in his Name? Poor, proud, boasting fools! For so I must call them, if the words delivered to me in the last speech of Satan's friend, be true;—that I have followed their directions. I will not follow them now, to burn them: for I will not please Satan so well, or any of his friends.

Satan's Friend. Then now I will answer; thou wilt never see another day. The spirit that loved thee hath deceived thee, and that was Follart, who thou knowest told thee, if thou wouldst not have him, he should die for thy sake: and a few years after he did die. And it is his spirit that hath intercourse with thy spirit. And this is the mystery thou wast to know here. So he influenced thee here by arts, that none might see thy unhappy end; and prevented the Devil from tearing thee in pieces
there:

there: and, it is Bruce's husband hath intercourse with her spirit to draw her off from so wrong a faith; and dost thou not see this clear? Then thou must be a fool;—and see what a glorious harvest is before thee. So burn thy writings, confess thy faults, and burn thy books, and publish to the world what I have told thee.—They are not from the Lord, and I will supply thee with money, and make thy wisdom shine another way. But if thou will not sign with thine own hand, thou art clearly convinced that what I told thee is true, I will come with legions of spirits this night, and tear thee in pieces;—for I tell thee Satan is angry: the jest is carried too far.

Joanna. Shall I sign my name to a lie? I am not convinced one word is true, that thou hast told me. Follart had never wisdom to invent such writings, or bring round such mysteries. So I know that is a lie: but why art thou so eager to have me burn them, if they are not of God? This makes me believe they are from the True and Living Lord; and I will not burn them, nor destroy them. I will trust in the God of my salvation, who, I know will not give Satan such power over me. If I had been wrong the Lord would have convinced me before, and not have suffered a wrong spirit to have led me for ten years astray, when He knew my heart and soul trusted in His promises throughout the Bible, to protect those who trust in Him; and in Him have I trusted, that He will never let me be put to confusion. The Lord is my strong tower; and the Rock of my defence,—of whom shall I be afraid? He will make me to sleep in safety; I will not fear the arts of Hell; for one thing contradicts another.

Satan. Don't say no more of one thing's contradicting another: for that is like thy writings, and the Bible: full of contradictions throughout.

Joanna. Then as they are *alike*, I will believe in *both alike*—and trust in the unbounded mercies

of God, who will make every crooked path straight before me.

Satan. What hast thou conquered in? Thou art a liar.

Joanna. In not obeying one command of the Devil. And trusting in the God of my salvation; who is able to keep me from the Powers of Darkness.

Satan. Thy God is a damn'd liar. He told thee he would let loose Satan upon thee; and he hath not. It is but his friends who are come. Thou hast not heard the voice of Satan yet: and he was allowed seven days.

Joanna. What a wretched, hardened, spirit, could speak that word, if not the Devil? If Satan is not let loose, his friends are, and that is the same. So do not say the Lord is a liar, for He is the God of Truth.

Satan. God is a liar, for He had deceived him, and all mankind.

Joanna. How hath the Lord deceived thee, O Satan! Man is to answer for himself; whether the Lord hath deceived those that have trusted in Him. Answer thou for thyself;—and I will for the Lord. He is a just, wise, holy, and merciful God; and if He ever deceives man, it is to be better than His promise: for I will venture my whole soul upon the faithfulness and goodness of God.

Satan. I know what thou wantest,—to see some wondrous things from the Devil against the ministers come, but I shall foil thee there.

Joanna. It is happy for me to have thy tongue silent; and confess thou hast nought to say for thyself, when thou wast at liberty to say any thing for thyself. If the Lord had not dealt *justly* with thee, to set bounds for thee, as he did for man: And if thou breakest thy bounds, thou must be cast, as man was cast, with thy crown downward. Thus thou art at liberty to answer for thyself.—

But

But as thou threatenest me to give up my hope, and strong hold in the promises of God; do answer, if thou art not justly cast: For I now, believe, by the manner in which it is spoken, by the Spirits before, my writings are firmly from the Lord, and He will fulfil his promise to me. Thou was bound, O Satan! no more to tempt the servants of the Lord, who were sealed: so now, my God, my trust is in Thee, to cast the Powers of Darknels, who have brought so many things against Thee, O my God.

Satan. Thou temptest the Devil, and not the Devil thee. What have I said against the Lord? Read it back to me; I want to know what has been said.

Joanna. I am ordered not to read it back before the ministers come. And the Lord knoweth from whence all comes, either from the Devil or some of his friends. The Lord is witness between me and them.

Satan. I ask thee what God thine is? Who told thee that Satan would come upon thee two days, as he did on Field for two hours? And his convulsions would come on thee as fast as her fits did? Now what a lie! I have not come fast on thee at all.

Joanna. Then do not make them true: But leave in this one day, and so give it up. Thou hast told nought but lies, and confess thou art justly cast. And I have a right to claim the promise of God, made in the Bible, and to me in my writings.

Satan. And wilt thou have it, that thy writings are from the Lord? and dost thou claim that promise?

Joanna. Yes! I do believe them to be from the Lord: and I have a right to claim the promise the Lord hath made me.

Satan. Now, if this is what will be said from my silence, I may as well break in as not. For

I find if I mock these fools by keeping back, it will not do. Thou wilt not be convinced if I do not come forward. So do not blame me if I come and tear thee in pieces before the morning. It is the last word of thy friend that will call me forward: because I find he has a hole to break out there.

Joanna. I do not believe the Lord will suffer Satan to tear me to pieces: for he hath promised to keep me from his power, that he shall not hurt me any farther than by temptations; and with the temptations make away for my escape. I will trust in the God of my salvation:—He is the rock of my defence; of whom then shall I be afraid?

Satan. I will tell thee before the morning, and fool with thee no longer. But now I will come to the purpose, to convince thee thy writings are not of God, and if thou wilt give them up, I will leave thee, and not hurt thee: but if thou wilt not break the sealed book in pieces, and destroy all that is sealed against the Devil, I will destroy thee. Thou sayest the hearts of all men are in the hands of the Lord: but thou shall find they are in my hands, for see how many women have pleased me; I have worked in the hearts of men to enrich them: then now thou knowest thou art commanded to hear me till midnight, and till midnight I shall keep thee up, for I see through thee and thy friends, what thou sayest to thyself; Satan was backward of answers, and so thou thoughtest to have told them thou hast foiled him by thy words. I shall now speak fast enough for thee. Is thy back brass and thy sinews iron, that thou canst contend with thy Maker?

Joanna. No! I cannot contend with my Maker:—neither would I for the world: for I both love and fear Him, and the study of my life hath been to know His will and obey it. Therefore I am not contending with the Lord, but with the Power of Darkeness, who is come to plead for himself:

self: for me to give up my writings, and destroy the covenant the Lord hath made for man; but I would *sooner die*, than do it, or destroy any of the works of the Lord. His word is sealed up: and shall I break it to please Satan? No! I say again, I would *sooner die*, than renounce my faith in Him, who is the God of my salvation, and hath promised redemption to man. And now I trust the book is shut and sealed up, and the Lord will keep His Word. And shall I promise to break the covenant of the Lord? or belie my conscience to say I do not judge it of God? No! I will run all hazards of Satan's punishment or threatenings, or death; than I'll give up the word of God; or my faith in Him. No! my hope of happiness depends on Him. And I will not fear what death and hell can do unto me. The God in whom I have trusted is able and willing to deliver me out of thy hands.

“Fearless of earth and ghastly hell,
I'll break thro' every foe:
For arms of faith and wings of love,
Will bear me conqueror through.”

Satan. Thou mad fool! thou art running on like a parrot. This is the very reason I am come unto thee, and have power to destroy thee: because thou art claiming a promise of God He never made thee,—to seal up bounds for Satan, whose bounds are unlimited, and whose power none can destroy.

Joanna. I answer: the Bible hath said, Satan shall be destroyed: for Christ died to triumph over death, hell, and the grave, and to chain down the Powers of Darkness; and who can prove He will not? I have not believed any spirit contrary to the Bible; and the word of God is yea, and amen. God hath not given thee leave, O Satan, to come and hurt me: for it is not like the ways
of

of the Lord to act in this manner with those that love and fear Him; If what I have done, had not been the command of God, He would have convinced me in another manner; and not have worked in the hearts of good men, who are wishing for Christ and His kingdom, to assist me in bringing round such mysteries, (for Satan to convince me,) and not have done it Himself. God is a faithful rewarder of them who diligently seek Him, and He hath promised He will not leave them nor forsake them. But as firm as the hills stand about Jerusalem; so firm stands the Lord round them that fear Him.

“My trust is in His mighty power,
And He will keep me still;
And I with Him shall surely stand,
On Zion's holy hill.”

End of the First Day's Disputation.

THE SECOND DAY'S DISPUTE.

SATAN.

THOU proud, vain, boasting, fool, how dost thou know, that came from Satan?

Joanna. Because no spirit of God would have made me that answer for trusting in the God of my salvation. For the Lord Himself hath commanded us to trust in Him. So I judge by the words, and the angry malicious manner in which they were spoken, they were from the Devil.

Satan. Then now I will tell thee my thoughts. Whatever spirit leads thee, thou art a fool not to see, it is a low, subtil, artful, cunning spirit, to betray thy ignorance; when thou know'st in thy writings it was said; “if men despise the threatenings of the Lord, He would send rain to make the grain as soft as men.” But now there is fine weather, and a glorious harvest appearing. The arts
of

of the spirit have turned it to say, it is a sign thou hast changed the decrees of Heaven for man, by pleading the promises of God to cast the Devil; therefore the weather is changed; and if it turned to rain there will be some pretended excuse for it. And canst thou justify such artful, turning, and twisting conduct, to be from the Lord? Dost thou not see if it be so there is more wisdom in the Devil than in Him? I am waiting for thy answer, to see if thou wilt justify thy God in so many arts.

Joanna. Who will *dare* to say they are arts? When the Lord placeth signs, He will fulfil them. The summer hath been cold and rainy, and the corn beat down, and the hay hurt. But He that casteth down can raise up. For now the Lord hath set a sign of a glorious lammas fair for man; if I did not give up my faith to Satan: but stood strong and unshaken in the works of the Lord; and to confirm my faith, He has shewed me what a glorious harvest He will bring in for believers, by the sign of the weather. If it changes to rain, or should continue, the wisdom of God is clear, wise, and just; and can clear the truth of His own words. For now mark this week how many are praying for me to stand, Christ's kingdom to come, and Satan's to be destroyed. Then if these things are pleasing to God, will He not shew it by the weather? and if it shines on the just it must on the unjust also. So here the Lord is justified, and glorified, and His name be praised, for setting such a sign before me in the weather—as makes it clear to me, all the signs of the Lord are true.

And to His truth I will ever stand,
 And claim the promise from His faithful hand.
 For as the glorious sunshine doth appear,
 Just so I judge my glorious God is here:
 Whose wond'rous goodness He will soon display,
 And bring for man a glorious harvest day.

For

For so He said, this week it should appear,
 Dismiss the clouds of doubt, I need not fear:
 And now my doubts he surely doth dismiss,
 And in my Saviour now is all my trust.

Satan. Then now I will answer thee from thy dream. 'Thou sayest thou wilt not give up thy faith in God? But find an excuse for Him, as He finds an excuse for thee: and tho' thou confesseth thou hast been foiled, yet thy faith continueth; because the spirit hath wisdom and art to drown thy senses; but it cannot drown the senses of an all wise God, tho' thou sayest it is Satan that answereth thee: but now I tell thee, from the men I shewed thee, thy mistake in thy dream. The three men that came to thee first, were Bruce, Foley, and Webster, and their faith comes from Hell, as thou judgest;—and the large company that came after, are those that will come after. The fish is Satan, who will devour thee, if thou dost not give up thy faith. So I did not let him destroy thee last night, before I had shewed thee the end in a vision: but this night, if thou dost not sign thy name to burn thy writings, and say Satan hath convinced thee, he will assuredly jump on thee; as thou sawest in thy dream. So now answer what thou wilt do?

Joanna. I will not give up my faith in God, nor say my writings come from the Devil. If the Lord killeth me I will still trust in Him. (I cannot, nor will believe the wisdom of God ever sent me here for Satan to convince me.) His wisdom, mercy, and goodness, will convince me if I am wrong: and He would have answered my prayers before now, when I had been in tears and prayers before him, pleading my own ignorance, want of judgment, knowledge, and understanding. Being ignorant of what I never saw, invisible spirits are unknown to me: but not to the Lord. And He would not have suffered my
 writings

writings to come true, to strengthen my faith they were of God, if they were not. Now as I have run all hazards for ten years past, trusting in the God of my salvation, that He would not leave me nor forsake me; and as I have lost my good name by an ill-natured world, and all that I had, now will I run the hazard of my life also. For I know the words thou speakest of an all-wise God, never came from an all-wise God. After ten years keeping silence, as Satan would persuade me, now to break out in one speech, mixed with so many foolish contradictions one with the other, is absurd. So now, Satan, mind the fish had no power to hurt me; neither wilt thou.

Satan. I ask thee this question. Art thou so hardened through unbelief to sign thy name, that no argument shall prevail upon thee to give them up in seven days? Suppose the ministers and thy friends should come and persuade thee to it. Answer me that question, and I know what I have to do.

Joanna. Joanna's answer is readily given; if the ministers and my friends come and persuade me to give them up,—I shall judge their faith, like my dream, comes from Hell. So I will not be led by them, nor any one, to give them up in seven days. Seven days can never convince me they are not of God;—and I will sooner give up my life, than give up *my faith* in seven days. So it is not all the powers of Earth or Hell shall make me run so fatal a hazard. And I now sign my name Joanna Southcott,* that I will not give them up in seven days.

Satan. And dost thou mean to stand to *that word*?

Joanna. Yes. I will stand to it unless the Lord takes my life from me.—And then He and He alone makes me give them up. For men nor Devils never shall make me give up my faith in the God of my salvation.

Satan. Thou sayest to thyself, the Lord never required an answer from man in seven days, in so weighty a thing, to give up their faith;—for man cannot be a judge so soon. Now answer me this question: why Satan hath no longer than seven days to try thee, and plead for himself, as thou sayest in thy writings he must stand or fall in seven days.—And is that just? Canst thou clear it to be just for him to give a final answer in seven days?

Joanna. Yes, very just and right. For Satan does know who he is contending with. Invisible spirits are known to him; and it is very just to require a positive answer from him in seven days: because he knows who demands his answer. But dust and ashes, that seeth thro' a glass darkly, cannot see spirits face to face. And the Lord who searcheth the hearts and trieth the reins of the children of men, knoweth if they are led by a wrong spirit through ignorance, yet if their desires be for the glory of God, and the good of mankind, he will give them time, and shew them clear, if their faith was wrongly placed, before he demanded from them so important an answer. Now, if I renounce my faith before I am clear, I must commit a fatal sin.—Nay, I must sin with open eyes:—for I as much believe my writings are of God, as I do the Bible:—And I would sooner die than give them up. This is my determination.

Satan. Thou shalt feel the weight of my anger before the morning. Dare to answer at thy peril.

Joanna. Shall I fear to answer thee, O Satan, who seekest my ruin and the ruin of all mankind? Have I not a God, who has promised to protect me? And in Him will I trust. His hand will support me; His power will keep me: So I will not fear thy threatenings; for I know thy malice, is more than thy power. blessed be the
name

name of the Lord, for His Power, Goodness, and Truth.

Satan. There is no mercy, goodness, nor truth in him.

Joanna. He is full of mercy, goodness, and truth. It is of his tender mercy, that I am not consumed: for thy malice, O Satan, would soon destroy me.

Satan. And art thou resolved to have the last word?

Joanna. Yes, I never will give up to thee. The Lord is my trust, whom shall I fear? The Holy One of Israel is the Rock of my defence.

Satan. Then now thou wilt see thy rock before the morning.

Joanna. If I see the Lord, I shall be happy. But thy face I do not want to see: for thou art no rock of my defence. The Rock of my defence is the Lord.

Satan. If I do not kill thee before the morning, say, my malice is more than my power. Thou hast been rejoicing in what thou hast been flattered with from the Spirit of the Lord:---for so, I will, now confess it to be. But if I do not overcome His power this night, and kill thee before the morning, if thou answerest me again, then I am damned for ever.

Joanna. I know thy malice is more than thy power. The Lord is my strong tower; who has promised to keep me from thy power. And I will not give up to thee, O Satan, in word or deed.—For if the Lord will not protect me, I will not stoop to protection from thee. I hate thy mercies, for they are cruel. The mercies of God are good and just: But thy heart is nothing but unjust. For what canst thou blame me? Because I wish to be freed from sin and sorrow, and to see the glorious kingdom of Christ established, and every heart to love Him, and every knee to bow before Him, and every tongue to confess He is worthy to be loved,

loved, worthy to be feared, and worthy to be had in everlasting remembrance? Who hath shewed *such love* to die for us?

Satan. Thou art exalting the merits of Christ, because He may protect thee this night; but that is out of His power; for thou shalt never meet thy friends to say, blessed be God for His goodness, and cursed be Satan for his badness. If I am a Devil, then now I will be a Devil; and that thou shalt find before the morning. I did not tear thee in pieces last night: I thought thy dream would have frightened thee into compliance: but as it hath not, thou shalt groan *for something* this night. And mind, in Exeter I had power to come to thee; but thou hast no one in the inner room now. So thou art in my power, unless thou dost not answer me again before the morning. Then I will not trouble thee this night. But if thou answerest one word; or put thy name, I will tear thee to pieces; for the Lord shall not prevent me.

Joanna. Then now I shall know in whom I trust, and who is the strong man armed. The Lord hath promised to protect me, if I rely on Him. But if I give out because of Satan's threatenings, then I give up my faith in Christ, and fear the power of the Devil. Now I shall know in whom I have trusted. If the Lord be not my support, thou, O Satan, will be as good as thy word: If thy former words are true, that my writings are not of God, I am well assured I shall never see another day. If I am deceived in whom I have believed, it is over with me; and I am of all women the most miserable:---and miserable let me be, sooner than mock God and deceive man. I will not *fear* to answer, if *I die* for it: for I know the power of God is greater than the power of Satan; and He has promised to protect me and keep me from all dangers, and now, *in the time I am afraid*, I will trust in Him, who is the God of my
salvation,

salvation, Almighty in Power, Goodness, and Truth. So if I perish, I perish: But it shall be trusting in the Lord, who hath promised the gates of Hell shall not prevail against those who trust in Him. If the Lord hath forsaken me, I shall die. If He hath not, I know I shall live to rejoice in the God of my salvation, and we shall bless and praise God together on the morrow.

Satan. Thou infamous bitch! Thou hast been flattering God, that He may stand thy friend. Such low cunning art I despise.

Joanna. I have not been flattering the Most High God. I have been pleading the promises He hath made throughout the Bible to me and to all who believe in Him. In my writings, He hath assured me, if I trust in Him, He will not leave me, nor forsake me. But I must give up my trust in God, if I fear the threatenings of Satan. Now if I perish, I perish; I will not give up my trust in God. It is impossible to flatter the Most High God. All hearts are open before Him. He knoweth our hearts and thoughts as well as our words; and there is no tongue or pen, but must come far short if it pretends to speak of His goodness and worth. So as long as I live I will trust in Him, and when my hopes there fail, let me die. He will not leave me, nor forsake me. His promise is given to protect me; and I will sooner die, than give up my faith in Him.

Satan: Thou wheening Devil! Thou art pleading the perfections to gain the Lord on thy side, and call down His almighty power to protect thee; for thou art afraid without His protection, I shall tear thee in pieces. Now if thou art a woman of spirit, say, thou defiest my power in thy own strength, and then I will say thou art a Hero.

Joanna. Such a Hero I never can be, nor do I wish to be, to stand in any strength of my own. What is a child in the hands of a giant? What

is dust and ashes in the hands of the Devil, without the power of God to support them? No! my trust is in the power of God, and not in myself: But I did not know Devils were wheeking and mourning to gain the protection of Heaven. If so, they will throw down their arms of rebellion against Him, and repent they ever offended. Blessed be the name of the Lord! My trust is in Him.

Satan. Now thou has contradicted thy own writings: for thou sayest, Christ is present in thy form; and what power dost thou want greater?

Joanna. If Christ be present in the spirit speaking to me, and by me, if He leaves me I am no more of myself than another. While He is with me I am in safety: but if He leaves me I am undone; like a child left by a parent when a thief comes to destroy it. So my trust is surely in the Lord's protection.

Satan. Didst thou not say, all thou sayest is spoken by the Spirit of Christ?

Joanna. I have told in my writings what I say of myself, and what is of God.

Satan. Tell me by what spirit thou hast been answering me this night?

Joanna. From a spirit of Truth; from the Bible, which is spoken by the God of Truth; whose promises every man that believes in God, hath a right to plead, believe in, and rely on.

Satan. Then thou doest not say that Christ is so proud to plead his own merits? It is thou art pleading them for him.

Joanna. This last answer, O thou presumptuous Devil! hath astonished me. Christ's merits are known to be so great, so good, so faithful, and true; full of might, majesty, and power, goodness and truth; He hath shew'd them to mankind in His love, in dying for them; and hath promised to fulfil all at His second coming. So if He pleads them Himself,

self, it is His honour and glory: to shew mankind He is a merciful Father, a true Saviour, a perfect Redeemer, and that He is, what He said:—The God of Truth to lead us into all truth. A man of honour will contend for his honour—then surely the *God of honour* will contend for His honour, that we may rely upon Him, and trust in Him. He hath promised to be a faithful Father, to faithful children. A true Saviour to those who trust in Him for salvation. So come Lord Jesus, O come, quickly.

Here Ends the Second Day's Disputation.

THE THIRD DAY'S DISPUTE.

THURSDAY, AUGUST 5, 1802.

SATAN.

GOD is unjust.

Joanna. GOD is *just*, merciful, and powerful in goodness, and in truth; worthy to be loved, worthy to be feared, and worthy to be had in everlasting remembrance. Let Heaven and Earth praise His most holy Name: and at the name of JESUS let every knee bow, and every tongue confess, that He is worthy of honour, praise, and power. Glory be to the Lamb for ever.

Satan What room have I to speak, if thy tongue runs on so fast? Thou art all thyself, and all thy friends have said it: there is not room to speak, thou givest two words for one.

Joanna. Then now I will hear what thou hast to say, Satan. If it be an hour, I will not answer till thou keepest silence: But I shall not wait for thy words, when thou art pleased to speak them.

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By the fulness of the heart, the mouth speaketh; and the fulness of my heart makes me speak for the Truth of God.

Satan. I shall answer thee from thy own words. Thou sayest by the fulness of the heart the mouth speaketh. But dost thou think I will run on at random as thou dost? I tell thee no. I shall speak with discretion. I say again, God is unjust, to have me, who was so great, and mighty a king in Heaven, to whom the third part joined; and when I came down below, as God would not give me the power I wanted there, which was but to govern over those that joined me, (I did not want to govern those that joined with the Lord) I only wanted to govern those that joined with me. Here God acted unjust, not to let me abide there as a king upon my throne; but took it from me. Then he unjustly cast me out of Heaven, and gave me power to reign upon Earth, and have the power over all that I could gain. This I have borne, and would bear, if this was not taken from me. Now to have this reign and power taken from me, by the wheening and crying of a poor worm of a woman who never knew my greatness, nor power, nor grandeur; to have her treat me *with contempt*, mock my greatness, despise my grandeur, and laugh at my threatenings, and mock me to my face, pay no regard to my might, majesty, or power, who had power over the angels in Heaven, and over the third part of the world, and now to have that power lessened by the desire and petition of a worm of a woman, that is as much inferior to me, as the meanest beggar is to the greatest monarch. Thou knowest not the greatness of the king thou treatest with contempt; nor his power. For I tell thee, I have millions of angels and spirits to assist me; and I did not destroy thee last night because I had not told thee my power, might, nor majesty: but now I tell thee, if thou despisest my power,

power, and dost not humbly answer me, my hand is on thy shoulder, to strike thy head against the ceiling. For now I am come by day, and not by night. Now mark;---I hold thee to thy hour, and let that hour be up before thou answerest me one word. What, dost thou answer already, as though thou was speaking to an inferior power? I tell thee plain, if thou answerest me so again, I will dash thy head against the ceiling. Dost thou answer, silly Satan, I am claiming power over what is not my own? And dost thou say, Christ is thine, and thou art His? Thou shalt see before the morning. If thou wilt not give up to my superior power, I will call all the host of Hell to destroy thee. So now give me thy answer, and consider what legions I have got to command.

Joanna. Out of thy own mouth do I condemn thee. O Satan, thou art come to *compel* me to *serve* thee, whom from my heart and soul I hate. And had not the Lord cast thee out of Heaven thou wouldest exert that power there. Thou art not contented with all those whom thou sayest thou gainest by the power of temptations; but now comest by threatenings *to demand* greater power. Just, and Right, and Good, is God to cut short thy *arbitrary Power*. What hast thou to do with me, O Satan? I tell thee I hate thee, and all thy ways. I said thy power was like a serpent, whose power was in his sting. I am the *Lord's and Him only will I serve*. And thou now shewest plain the justice of God to chain thee down. For if He giveth thee power thou wilt not only tempt, but command; and presently boast of thy hellish host, till thou hast robbed God of his honour and power; and man of his happiness—and made the whole creation one scene of wretchedness and misery. Thou wantest to overthrow the power of the Most High God: and is He not just to chain thee down, O Satan? Thy own words condemn thee

thee in every word thou hast spoken. And was not the Lord just to cast such a tyrant out of Heaven? Who now boastest of thy hellish power *to compel*, where thou canst not tempt? Should the Lord give up to thy malicious power, He must give up being a king upon His Throne, and give up man, that He hath made, to the malicious power of the Devil, and ruin the works of His Own Hands, and make a creation He cannot command. For now I see, where thou canst not tempt, thou wilt command if thou canst. Out of thy own mouth thou art condemned for a liar. Thou sayest thou didst not want to govern those that were not joined to thee. But now thou art come to compel me to worship thee, whom I hate, and if the Lord had let thee abide in Heaven, thou wouldest have compelled the Heavenly host the same, and unthroned the power of the Most High God. So do not say that thou art unjustly cast; for never was a villain more justly cast, than thou art, to say, thou wilt compel by armies to rob God of *one* that loves and fears Him; adores, and worships Him. If by arts thou canst not tempt: by hellish armies, thou sayest, thou wilt command to rob God, and say thy power is superior to the Most High God; who has promised to protect me, if I trust in Him; and in Him will I trust; as the God of my salvation, who is Mighty in Power, Mighty in Goodness, and Mighty in Truth:---who said He was God and there was none besides Him, and His honour He would not give to another. But thou, Satan, wantest to take it, and rob God of the honour due unto His name.

*For Glory, Honour, Praise and Power,
Be unto the Lamb for ever.*

And blessed be the Name of the Lord, that made us, and hath promised to redeem us; and in His promise is my trust; and the Lord rebuke thee Satan, for saying, thou wilt destroy those that will
not

not forsake *the living God*, and serve thee. What a king dost thou want to be? What power dost thou want to rule by, to unthroned the God of glory? Now I see thy hellish arts, in what manner thou didst betray the woman at first, by the same lies thou first didst tell me, my writings were not of God, and didst persuade me to burn them, to disobey His command, when the Lord had commanded me not to do it. What artful scheme didst thou contrive to persuade me it was not the command of the Lord?---and when *that* would not do, then come with threatenings *to compel*.

End of the Third Day's Disputation.

THE FOURTH DAY'S DISPUTE.

FRIDAY, AUGUST 6, 1802.

SATAN.

THOU eternal bitch! Thou runnest on so fast the Devil cannot overtake thee.

Joanna. Neither do I want to have him. But as I am *ordered* to pen his words, I shall pen them. But I will not sit waiting for them. If he cannot find arguments ready, let him keep silence; and hear, what I have to say for myself, my Maker, and dear Redeemer.

Satan. Damn thy Redeemer, and thee too; is my power to be overthrown by the desire of a cursed woman? Now I tell thee if God does not renounce that promise, I will bring in a bill against Him and shame Him to His Face. Thou knowest not what is behind. Thou sayest I am a Devil, and so I tell thee now I will be one. Thou sayest my reign is short, and it shall be powerful. I have not done,—to don't be too ready with thy answers. I see thy laughter, and I will turn it in-

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to mourning. The seven days are not yet up; and *dare* Foley or Bruce to rob me of my time allowed me: I shall speak for myself all this day and not wait for thy answers.

Joanna. Thou art silent; and I shall begin. I will not wait one minute for thy words. I hear when thou stoppest, and then my answer is ready. This day if thou hast ought to say for thyself, or against the Most High, bring it forth, and *I am ordered* by the Lord to pen it. But I am not ordered to sit and wait till thou art pleased to speak. I can pen all thou hast to say by four o'clock. But if thou hast more to say than I can pen by that time, I will pen it after: but not if thou keepest silence before for thy pleasure, thou shalt then for mine.

Satan. Thou aggravating Devil! I will appeal to any man of sense, if thou art not enough to provoke the Devil, and enrage all Hell against thee: and now thou sittest and laughest at all thou art writing from me. I have not done;---don't be so ready with thy answers. I will keep thee on till night, if I make thee write nonsense. I will mock thee now; for know: thou art commanded to pen all I say: and so I shall say on, God is a God.

Joanna. Thou sayest God is a God. I answer, a just God, a good God, an holy, and a true God. Heaven and Earth will set forth His praises: but thou sayest, Satan, I am enough to provoke the Devil. And didst thou not provoke the woman to wrath at first, when thou deceivedst her with lies and broughtest misery upon her? Didst thou not provoke the woman to anger and indignation against thee, when thou workedst in the hearts of men by thy hellish power to crucify her Son? Look at Calvary.—Look at the Cross.—See there, the dear, and dying Lord, crucified, pierced with spears, and hanging on the cursed tree, which thy hellish arts had worked on man to bring on Him. See all the sufferings that He went thro' and see if this was not enough to enrage the woman; and

and provoke her to wrath and indignation against thee *to laugh at thy calamities, and mock when thy fear cometh.* It is just and right, Satan, that thou shouldst feel the weight of the woman's wrath and indignation against thee, who seekedst her ruin from the first. And now thou hast tried, by every art hell can invent, to seek it at last. Now, Satan, look to Calvary, *and there behold her dying Lord,* and see if justice doth not demand thy guilty blood:—and the woman's wrath and indignation on thy head. Thou serpent to the woman, her woes of sorrow *must now* come on thee. Now answer for thyself, if thou canst.

Satan. Was not God an eternal fool to let Him suffer, if He could prevent it?

Joanna. God suffered His Son to take the blame man cast on his Maker, in Paradise. For as thy arts, O Satan, brought death on man, and he cast it on his Maker, for giving him the woman. He took it and shared the fate with man. But know, the Lord promised then, the Serpent should share the fate the woman cast on him: and now thou must share thy fate with Jezebel—For she forged lies to destroy Naboth, and gained his vineyard; and thou hast forged lies the same—and thou must be cast down as she was, and share thy fate with thy followers, as Christ did with his followers.

Satan. Stop thy damned eternal tongue, thou runnest on so fast, all the Devils in Hell cannot keep up with thee. Thou sayest Christ suffered with His followers, and I shall with mine. If Christ was such a fool to submit, I will not submit to no such laws. I did not make them: and now I will break them. For I will work in Earth and Hell to war, before I will stoop to suffer like Jezebel. Thy tongue is ready for an answer, but I have not done yet.

Joanna. Thy tongue is silent, and I will not wait one moment to hear what thou hast to say. Thou breakedst the law at first; and when thou knewest the law of God, that He had made;—if thou bruizest His heel,

heel, He shall bruize thy head. Now thou was ready enough to enter into Judas to fulfil the law of the first part, that the Lord had made to bruize his heel. Now God, in justice to His own honour and great name, must bruize thy head, to fulfil the last part. For, as Christ submitted to the first—so thou must submit to the last. So, if thou art a king, shew thy honour as a king, and die quietly with thy followers, as Christ did with His followers. So now, see the Gallows and the Fires which thy followers have been brought to by following thee, O Satan.—And now it is but just and right for thee to share the fate with them. And if thou deniest the justice of God in this sentence, thou deniest all that is right and just. Then a just God must take justice into his own Hands.

Satan. A woman's tongue no man can tame. God hath done something to chuse a bitch of a woman, that will down-argue the Devil, and scarce give him room to speak—for the sands of a glass do not run faster than thy tongue. It is better to dispute with a thousand men than with one woman. Thy assurance and ignorance protect thee. Thou payest no more regard to the greatness of Satan, than thou wouldest to a chattering woman like thyself. So I must confess I was a fool there, ever to enter into dispute with thee, knowing what a chattering fool thou art; all men are tired of thy tongue; and now thou hast tired the Devil's also. Therefore, do shut up, and say no more for thy own shame; but I know there is no shame in thee, if the Devil do not shame thee now. Pomeroy said, thou toldst too fast; Manley said, thou toldst too fast; Mossop said, thou toldst too fast; and Bruce said the same: and men and women have tried to shame thee out of it. But I hope, if none else can't shame thee, the Devil will shame thee, as not to answer again. For, as thy paper is nearly ended, I will get a-head of thee now, if thou answerest again; unless thou art like a mad fool without any shame at all. So I will see what thou hast got

got to say, and answer in a few words: for I hate so many as thou answerest—one word of a sort is enough.

Joanna. One word of a sort I will answer. If man can't tame a woman's tongue, how shall the Devil? If God hath done *something* to chuse a woman to dispute with Satan at last, Satan did *something* to dispute with the woman at first, if Satan down-argued the woman at first, she ought to down-argue him at last. If Satan scarce gave the woman room to speak or think at first, the woman ought not to give him room to speak or think at the last. If Satan thought fit to dispute with the woman at first, he hath thought it fit to dispute with her at last. If Satan thought it better to dispute with twenty men than with one woman, why did he not appear when there was but three men, to plead for himself? If Satan paid no regard to the weakness and ignorance of the woman at first—the weakness and ignorance of the woman will pay no regard to him at last. If he took the advantage of her weakness, she will take the advantage of her strength. If Satan pleaded the promises of God against her, she will plead the promises of God for her. If Satan repents of his folly at last, he ought to have repented at first, that ever he entered into dispute with her. If he knew what a weak ignorant creature she was at first to believe in his words, he might know when the voice of the Lord came to her, to bid her claim the promise, to be as God's, knowing good from evil, she would be as ready to believe the latter as the former, and rely on that promise, and claim it. If the woman's fall has tired men, I hope it will tire the Devil also. If a Devil could not shame her at first, how shall he shame her at last? If he was not ashamed to enter into dispute with her, why should he be ashamed of her words? If they are *right*, they cannot shame the woman; and if they are *wrong* they cannot shame the Devil. For he glorieth in what the woman doth, that is wrong;

So if the Woman is not ashamed of herself, the Devil cannot shame her. If she is not ashamed to say much before men she does regard, she cannot be ashamed to say much to the Devil, that she does not love, nor fear, *but DESPISE.* [*To this Satan made no answer for several hours : But Joanna heard a whispering to this purpose,] Christ is in her,* or she would have never made so ready an answer, and we may as well leave her. [This she penned—and, after some time, Satan thus broke in upon her.]

Satan. Who dost thou judge said Christ was in thee, or thou couldst not give so ready an answer?

Joanna. I said, I did not know.

Satan. Then now, I tell thee, it was the Angels of the Lord: and they said they would leave thee, and thou wastest no guard. So, now I tell thee, thou art in my power! and death, and hell, is thy portion, if thou answerest me again.

Joanna. The Lord never forsakes any who trust in Him; and He will not do it now. He hath promised to be with me—but, as thou wishest most to converse with men, why wast thou such a coward not to appear when they were present?

Satan. To make God the liar:—because He said, they should see wondrous things; and I was determined to give Him the lie. Dost thou think I would appear by God's appointment? No—I would not.

Joanna. The Lord did not command thee to appear; but if thou judgest thyself injured, or wronged, He gave thee liberty to appear and answer for thyself; and, as thou sayest it is best to dispute with men, thou oughtest to have appeared when they were present.

Satan. Then I will appear visible now.

Joanna. That is, if the Lord will let thee.

Satan. Is the Lord my keeper?

Joanna. It would be happy for thee, O Satan, if He had been thy keeper.

Satan.

Satan. I would sooner be in Hell flames for ever, than stoop to any superior power to my own.

Joanna. Then into the flames thou oughtest to go. If the long-suffering mercies of God towards thee, and His not entering into strict judgment with thee, is of no avail, but thou art still hardened, thy destruction is just.

Satan. How can I say any thing, if thou sayest so much? Thou givest ten words for one.

Joanna. Thou wilt not speak to any purpose at all—only a few provoking words, without sense or reason. Bring forth thy arguments why thou art unjustly dealt with; that the world may judge thee.

End of the Fourth Day's Disputation.

THE FIFTH DAY'S DISPUTE.

SATURDAY, AUGUST 7, 1802.

SATAN.

THE world judge me! The world hath judged me already, and they approve of all my ways, words, and actions. What is there in me, the world do not like? Do I not set forth every pleasure before them? And do they not delight in it? Do men love the ways of God at all? Now, I am ready to be judged by the world; for the world loves his own; and they love me, by doing as I draw their hearts. If my ways was not more pleasing to mankind, than the ways of the Lord, why, do the multitude follow me? Thou sayest thyself, there is more truth in this, than in all I have said: For the multitude do follow me. Then how can they condemn me? So I am ready to be judged by the world, and I know I shall have one thousand friends, where the Lord would have one; was it not for His damned power, no man would love Him nor fear Him; but it is for

fear of His cursed judgments He is feared, and not that He is loved. Thou art inclined to give credit to the truth, and so now I may go on; for thy damn'd tongue cannot run so fast now; thou art not so ready with thy answers. Now, let the world judge of the truth of my words, and see if the major part is not my friends; and, as most votes carry the day, I am very ready to be chused by votes, and, if I lost the election, I shall be willing to lose on a fair trial: for thou knowest there is but few are willing to give in their names to be freed from my power, and this thou knowest is true. Then, if I am willing to let most votes carry the day, how can God be just to cut me off, when I have ten to one with Him? Now, as thou hast said out of my mouth thou condemnest me—out of thy mouth will I condemn thee and thy Maker. For the Lord said, He would deal with men after the manner of men. Now, after the manner of men I am willing to gain my election. If I cannot get most votes, I will willingly lose my election, and be no Member of Parliament at all. But I know, if justice is done me that way, I shall stand, and keep the kingdom, as I have kept it already. For I know I have ten to one with the Lord. Then how can He come and claim the kingdom His own, when the hearts of the major part is mine? And if it do not prove so, I will freely resign my kingdom. Now, if this is not just, there never was justice in the world. I have made a just confession.—Most votes shall carry the day.

Joanna. Then, now thou sayest, Satan, most votes shall carry the day; thou art willing to give up *to that?*

Satan. Yes. I am willing, very willing, to stand to that, and so let the dispute be over, and thou say no more; for, I tell thee, here it is ended. What I have said, I will stand to. It is justice, equity, and right, and I am willing to stand a fair trial; and now thou hast no more to say. I have ended by saying, I offer to stand a fair trial, after the manner of men.

Joanna.

Joanna. Then now thou sayest thou wilt stand a fair trial? If the greatest part of the world be thine, as thou sayest, and they are wishing for thee to be their king and governor—Thou sayest, by justice thou oughtest to stand;—if not, in justice thou consentest to fall, and give up the kingdom to Christ.

Satan. Yes. If Christ can gain the kingdom by most votes, I will own it is just for me to lose my footing here. But if I have the most votes, Christ ought to lose his footing here, and I ought to have the kingdom myself.

Joanna. Then, now thou art willing to take all, or leave all; as most votes carry the day.

Satan. Yes, I am.

Joanna. Then, my life for thee, thou wilt leave all. For thou wilt find, when thy friends are tried, thou wilt not have one out of ten with the Lord. Thy friends will deceive thee: they will forsake thee: and be like the King of France's subjects—cut off thy head, and say, behold the head of a traitor. I believe, when thy friends are tried, thou wilt find them all deceive thee. For now I tell thee, thou never wast the author and finisher of one pleasure in thy life. If ever thou temptest men to sin, that they found pleasure in, the sorrow it brought them into was ten times worse than their momentary pleasures. Now I will set forth a catalogue of thy pleasures.—Thou temptest men to rob, and bringest one to beggary, and the other to the gallows. Thou temptest man to murder, and cut off the life of his fellow-creature; and the murderer thou bringest to the gallows. Here are thy pleasures, Satan. Thou settest men at variance one with another:—Houses and Families, Husbands and Wives, thou settest at variance; thou stirrest up strife, anger, discord, malice, and debate, one against another. To give thee thy fair character, thou art the destroyer of every pleasure, and every happiness: and thou robbest man of that state of heavenly happiness that the Lord made him for

for at first. Look back to the creation. When the Lord had made a Paradise for man, and placed him in the garden of Eden; made him Lord of the Creation; made his partner to complete his happiness, and the man and woman to be happy together, thou soon didst break his bliss asunder. No sooner were Cain and Abel grown to manhood, and Adam and Eve thought themselves blest with their two sons, but thou laidst hold of Cain's heart to murder his innocent brother, and broughtest destruction on all the family. And dost thou call this pleasure? And say thou wantest the hearts of all men to make them so miserable? To turn Earth into a perfect Hell? For know, Satan, there is not one blessing thou canst command. The fruits of the earth, the fruits of the trees, are blessings from the Most High God; sunshine and rain come from the Lord; health and strength are all from Him; and *all* the beauties of the Earth are the Lord's. Love, peace, happiness, joy, comforts, pleasures that are lasting, are all from the Most High God. He that doth not enjoy pleasure from the Lord, never knew what *true pleasure* was. The pleasures of God is a Heaven upon Earth, and this I speak by happy experience—and when Christ comes to possess *the whole*, then will our light break forth as the morning, and our pleasures be clear as the noon day's sun. Righteousness and truth will meet together—Love and peace will kiss each other—Harmony, love, and unity, will run through every heart—and God, even our God, will give us His blessing.

“Then shall the teeming ground a large increase afford,

“And all the listening nations round, shall praise the living Lord.”

He will build up the low walls of Jerusalem, and establish the gates of Zion. Our peace will flow as a river, and our joy as a mighty stream. And the church militant will join the church triumphant, to praise the Lord in the beauty of holiness. For in God
there

there is fulness of joy; and in His right hand are pleasures for evermore. This is but a faint description of God, and the pleasures and happiness of of Christ and His Kingdom. And now, Satan, I will give a faint description of thine.—As my pen must come far short to set forth the glory of Christ and His Kingdom; and the misery of thine, O Satan; which is strife, envy, hatred, malice, murder, and the destruction of every happiness in life. It is called a Hell where thou art, and dost thou think to gain one vote out of a thousand to bring in a Hell here upon Earth? For *such*, men must wish to bring in, if they vote for thee. So I know thou wilt never gain the kingdom by votes, for thy friends will all deceive thee, and forsake thee, when they are tried. Instead of gaining a thousand to a hundred; thou wilt not gain *one* out of a thousand. Nay, I should think, there could not be such a monster upon Earth to vote for thee to bring a Hell here upon Earth, when every sinner is *afraid* to go to Hell after death.

Satan. Thou bitch of Hell! Is this the manner thou intendest to set forth the two kingdoms, and send them out in the world?

Joanna. Yes, this is *the very truth* of both kingdoms—and the truth I mean to publish to the world. For I have heard the different voices *of both*. The Voice of CHRIST is Love, Happiness, Peace, as that of a father, a brother, a friend, a husband, and protector from ALL dangers, leading to all *perfect happiness*. But thy voice is Horror, which fills the heart with thy appearance, threatening destruction, if the Lord would give thee the power. Let the world see thy threatenings, and thy malice;—then see, if thou canst gain any vote. This was *thy own* proposal, to resign the kingdom, if thou didst not gain it by most votes. If Christ has more to vote for His kingdom; than thou hast for thine. Thou hast consented to resign thy footing here; and

and to confess Christ has got it *by justice*. So, now it is come to thy own just proposal; and wilt thou find fault now? Then thou findest fault against thy own justice: but by thy own justice and equity thou wilt surely fall: for thou knowest no one loves thee ---but as for the Lord, thousands have died for His sake.

Satan. Thou infernal bitch! But seven days hath the Lord given to contend with thee? It requires seven years to call all Hell for council, which way to foil thee. There is not a Devil in Hell that is a match for thee. Could I have thought thou wouldest have given such an answer as that?

Joanna. What answer couldest thou think to have? Thou sayest, thou wilt gain the day by most votes, as a parliament man is chosen; and he that hath most votes gains the day. So now, I say, with Jehu, Who is on Christ's side? Who? I know they will do as they did by Jezebel—throw thee down, thou wilt not gain one vote as a parliament man doth, it is my opinion, and so I shall give thee the trial.

Satan. No, if thou murderest my character in that manner, I shall lose the day by a cursed woman: but let me speak for myself. If they will choose me, I have millions of money, and I will give it to them. So if thou do justice let this go in print also. For Hell is richer than the Earth, and I will give leave for every pleasure they can wish; and not confine them to sit moping to churches: but enjoy their time in a round of pleasure, and every man shall enjoy his own humour. I will not confine them to nothing, but what their hearts lusteth after.

Joanna. Now, thou Devil! thou hast discovered thy cloven foot. The fear of God, the love of God, the praise and worship of God, thou want'st to destroy, and take from the Lord the glory due unto His Name. Now, let thee, and thy money perish

perish with thee: Hell from beneath is moved for thee, to meet thee at thy coming. Dost thou think, thou Devil, man can prove so ungrateful to renounce the God of every love, the God that created us, the Father that hath preserved us, the Saviour that died to redeem us, to pluck us as brands from thy burning? O thou Devil, thy last speech will warm the hearts of God's people to anger and indignation against thee; and make them that serve thee ashamed of their neglect. No, Satan, God's honour and worship cannot, nor will not be destroyed by thee. The hearts of Christians will be stirred up to love the Blessed Lord the more. He hath died once for all, and now the cross must come on thy guilty head. Men would sooner bring in a war to fight for God, and destroy those that gave in their names for thee, sooner than let thee gain such an election. The whole world will be at war against thee, sooner than renounce the laws of God. His worship, praise, and glory, ever will, and ever shall be kept up, while the sun and moon endureth. Now, I tell thee, thou hast lost thy election by thy last speech of gaining one vote. I hope there is not one such ungrateful monster upon Earth to vote for thee: for the Lord would strike him dead, and thou oughtest to be struck dead for thy speech. I see thou wantest to draw all from God, if thou canst; and to seek the ruin of man, as thou hast thy own ruin, and the ruin of the fallen angels, and millions of souls. It is time for God to cut off thy reign.

" My God! my God! thy cause maintain,
 " For Calvary's blood is not in vain :
 " But bring the traitor to Thy cross,
 " And let him perish with this dross.
 " And set his kingdom up in Hell,
 " With his infernal host to dwell,
 " While we shall praise Thy holy Name,
 " And ever bless Thy matchless fame ;
 " While Earth's foundation doth endure :
 " The praises of our God are sure :

F

" And

“ And I will ever bleſs His Name,
 “ And Earth, with me, will join the ſame.”

[After this answer Satan left me for ſome hours, and then broke in again with theſe words,]

Satan. Satan is handy by thee.

Foanna. What hath he to ſay now?

Satan. I tell thee what he hath to ſay now: he let thee alone till thy provoking words were fully up; and now I will answer thee in words from thy laſt ſpeech, “ *Hell, from beneath, is moved for thee, to meet thee at thy coming.*” Come down, thou Lucifer, ſon of the morning, thou that haſt advanced thyſelf to Heaven by thy writings, wilt ſoon come down like one of us. If thou answer’ſt one word more, and doſt not ſtrike out all thou haſt ſaid:—then Satan will forgive thee, and not elſe.

Foanna. When I believe there is no God to protect me, then I ſhall fear there is a Devil to frighten me. But as long as there is a God, I will rely on His Power, His Protection, His Mercy, and His Goodneſs. I never aſked protection from the Devil, nor ever will. My truſt is in God, my Maker, and in Chriſt my Saviour; and I renounce the power of the Devil. Does Satan, think to unthrone the Moſt High God? No! he will find He is a God of Power, Might, Maſteſty, Goodneſs, and Truth. His honour is engaged to ſave thoſe who truſt in Him. The Lord is my God, of whom ſhall I be afraid? Chriſt is my Saviour, whom then ſhall I fear? He died to triumph over Hell, Death, and the Grave; and ſhall Hell come to triumph over Him? No, no, proud Lucifer, it is thou haſt exalted thyſelf to the Heavens, yea, above the Heavens, if thou could’ſt make thy power equal to thy words, thou wouldſt unthrone the Moſt High. But I hope thy name will be ſtruck off from the face of the Earth: for thou art bidding defiance to the power of God, and making thy power ſuperior to Him. And thus thou art rewarding Him for giving thee any power upon the Earth. And now
 thou

thou wantest to rob God of the creation that He has made, and to throw off all His worship, and to have His Name clean gone; by threatenings; to compel me to fear thy power, above the Power of God—Who hath promised to protect all them that trust in Him; and that the gates of Hell shall not prevail against them. And wilt thou deny that power, and exalt thyself above the Heavens? Then now I shall see which power is supreme, and almighty,—the power of God! or thine. For I never will fear thee as long as I have a God to trust to. The Lord rebuke thee, Satan, for thy boasting power. My trust is in the God of my salvation,

And He will keep me still,
And I with him, shall surely stand
On Zion's holy Hill.

Satan. Thou infamous bitch! to treat the God of this world with contempt! Read back what thou hast been writing, and I will answer it.

Joanna. I am forbid, and I will not. Who dost thou say I am treating with contempt? Or whom dost thou call the God of this world?

Satan. The Lord himself called the Devil the God of this world; and Him thou art treating with contempt.

Joanna. I am treating him with that contempt with which he treated the Son of God, and he is now despising the power of the Most High, by boasting of superior power to the Lord. If Satan was then the God of this world, to blind their eyes, the Lord hath promised *old* things shall be done away, and all things become new.

Satan. Dost thou think God will be as good as His word?

Joanna. Yes, He is the God of Truth: and His word is Yea, and Amen?

Satan. And dost thou think he will ever have it in His power to chain down Satan, who is so great and mighty a being; and who has so many legions of angels to attend him?

Joanna.

Joanna. Yes, By the same mighty power by which He cast him out of Heaven.

Satan. Then, by thy account, Satan stands on slippery ground. And is there no way for his escape from the power of God, and his fierce anger? What hath provoked him now to be more angry than ever, that Satan's ruin must come on so fast?

Joanna. There is no remedy, unless he repents; for he is acting now to heap up wrath against the day of wrath; and he hath reigned so long, he wants to reign over the whole, and take the power out of the hand of the Almighty.

Satan. That is more than I knew before. When or where did He say that? This is something new to me.

Joanna. Where hast thou been? Or what hast thou heard? Hath not Satan threatened my life, if I would not disobey the commands of God to please him, and fear his power, more than I feared *that* of the Lord? Is not this bidding defiance to the power of God, and compelling those that love and fear Him, to deny His power, and doubt His protection? As if the greatest power was in the Devil. Is not this threatening power of Satan, making himself greater than the power of God, who made us? And for His pleasure we are, and were, created, and not for the Devil. Then what right has Satan to compel us to obey him?

Satan. I am not Satan; but his friend, Apollyon. Thou hast angered the Devil, and he is gone away in great wrath against thee. I am come to pacify it, and make friends if I can, that he may not tear thee in pieces before the morning. What dost thou laugh at my kindness, when I am come to save thee from the bottomless pit, which Satan is gone to heat seven times hotter than usual, to put thee in before the morning if thou dost not blot out what thou hast written against him? Do not put so much trust in thy God, he hath often deceived thee, and will again? For
now

now call to thy remembrance; He deceived thee about thy father, and the death of ———; and there are many things I can mention; therefore, He may deceive me now; and then thou wilt be for ever in flames, and suffer the worst of torments, if thou dost not do as I tell thee; for there is no more dependance on thy God, than on the paper thou writest on. I must confess, if thy writings had all come true, I should be in some fear of danger; but seeing God saith one thing, and meaneth another, I am no more afraid of Him, than I am of thee: for I know He cannot perform His promise, nor fulfil His word, but Satan can—his power is far superior to the Lord's. So that thou had'st best comply, and all will be well with thee. If not, thy end must be fatal before the morning.

Joanna. What a fool must I be, to rely on a friend from Hell, whose ways in every step I hate? I know, if Satan can have the power over me, I shall see what a wretch he is before the morning. But I will not renounce my faith in God for all the Devils in Hell. I will see now, whether the Lord is not as good as His word. I believe in the unbounded mercies of God, and His Protection: and my faith in Him I will not give up. But what makes Satan, and thee Apollyon, so eager to gain my faith in thee? Dost thou think thou hast Eve to tempt now? *She did not know thy arts; but I do:*—and the more thou temptest, the more strongly will I stand in the God of my salvation. So these arts will never do. Is this the king thou wantest me to serve, and fear, that is gone to seek my destruction? No; I will not fear him, nor any of his threatenings, they are all in vain. I know the Lord, and Him only will I serve, love, and obey. So come no more with a razor dipt in oil to cut my throat. He that is gone to heat the furnace, may fall into it himself: but my trust is in the God of my salvation. Him will I love, serve, and obey: and now I speak boldly,—if God will not save me as He hath promised, I
will

will not resign one thought to the Devil for his protection. So now, if thou hast another subject to enter into, I am ordered by the Lord to pen it. But these arguments are fruitless. I have given my hand once, thrice, and again; I will not do *one thing* that Satan desires me, if I know it: but to please the Lord, and obey his commands, I will run to the hazard of my life. By Him alone I now stand or fall.

Apollyon. Then now thou hast brought on thy utter ruin.

Joanna. The Lord will keep me from danger, and if He forsakes me, I know I am undone: but I will still trust in Him.

Apollyon, If the Lord don't deceive thee, the Devil hath deceived me. For I will confess his power is not so great, as he saith, if thou ever seest the light of another morning in this world---which I am sure thou never wilt, if thou dost not renounce thy faith.

Joanna. I never will, nor ever shall renounce my faith in the True and Living God; whose Power is Almighty, and He is able to save to the uttermost *all* who trust in Him---and in Him is *all my trust*.

Apollyon. I do not want thee to give up thy faith in God,—only do as Satan desires thee—Blot out what thou hast said against him.

Joanna. I cannot serve two masters: and thou art acting to make me say so much more against him; for I find altogether the Devils are worse and worse; and would not only rob God of his people by temptations; but want to do it by compulsion.—So I will not keep penning such blasphemy against the Lord. It is written, “thou shalt worship the Lord thy God, and Him only shalt thou serve.” And if I obey the Devil, I do not obey the Lord.

Apollyon. Then now I tell thee thou hast written many things the Devil told thee, and the Lord did not contradict him; but let Him tell thee *lies*, and how can'st thou rely on such a faithless God? What
was

was told thee of ———— hasty death was from the Devil, who thought to foil you all by *that lie*; and there be many things in thy writings that come from the Devil.

Joanna. Then now I have more reason to believe *all* that comes from God *is true*. He might have wise ends in permitting the Devil to tell me lies. I cannot direct the hand of the ALMIGHTY: His Wisdom cannot err: but that was not obeying the command of the Devil; for I did not know it. So now I know in whom I have *believed*; and from thy own words, I know what is *not true* came from the Devil.

Apollyon. Do not say all that is not true comes from the Devil: For now I tell thee, as much as thy confidence is in the Lord, He is not the God of Truth. He hath deceived Angels, Devils, and Men; and this night He will deceive thee. He is not as good, nor as great, as thou judgest Him to be. Dost thou think the Angels, the third part, would come out of Heaven, if God had been as good as thou judgest Him to be? I tell thee no: Heaven is not a place of happiness: Hell is the place for pleasure: and none but fools go to Heaven. It is the wise and learned go to Hell. Thou knowest not what God is—a proud tyrant, who wants to keep all in subjection to Him. This I should not have told thee, if thou hadst not written against Satan, and his kingdom; so it is thy own fault, I now tell thee what God is, and what a deceitful being He is.

Joanna. I do not want to ask such a lying, abandoned wretch, as thou art, what God is. For I know Him to be all that is Good, Gracious, Merciful, Just, and True; wondrous in Wisdom, Goodness, and Truth: and the Devil's being cast out of Heaven, sheweth the worth, excellency, might, and majesty, of God, to shine the brighter. For what Heaven or happiness can there be, where the Devil and fallen Angels are? Their very influence is a Hell. Then how dreadful must it be, where they are embodied?

Oh,

Oh, thou abandoned wretch! Why wilt thou thus abuse the patience, and long-forbearance of the Lord, that did not deal with thee according to thy deserts, to chain thee down, when thou turned'st Heaven into confusion, and would'st have turned it into a Hell, if thou had'st not been cast out. The goodness of God shineth in all His works, and His wisdom in all His ways. Oh, the long-forbearing patience of the Lord! How is it thus abused! His goodness and long-suffering to give thee and Satan any power to reign at all. Oh, the horror of the language of thy words! But the feeling of God's Spirit is an Heaven; and the feeling of thine is an Hell. Now, thou must confess God's sentence just to chain thee down, with the fallen Angels, and thy rebellious host. Oh, thou cruel, hardened wretch! thou art not of a spirit fit for Heaven. The power and goodness of God is too great, and too good for thee: but I see His wisdom to suffer thee to speak for thyself, and to have me pen what thou hast to invent against the Lord; and He will rebuke thee, O Satan, and thy just sentence is passed on thee. O, thou monster of nature! My soul, praise thou the Most High God; and let my heart be filled with His Goodness! What thou hast to say, say quickly; for the sword of the Lord is drawn against thee: Thou art lying against God, who has shewed thee so much mercy.

Apollyon. I have not told thee half the worst of God yet. Thou knowest it is written, He is a consuming fire. and who can dwell in everlasting burnings? Who could abide in devouring flames? Our backs are not brass, nor our sinews iron, to dwell with God in Heaven. Besides, his pride no one could bear.

Joanna. Thou confounded liar! Thou goest from one thing to another, full of lies. Thou sayest Hell is a place of fire, and Satan is gone to heat the furnace seven times hotter than usual to burn me in it; because I will not worship him. Now, here thou
hast

hast confessed the Devil to be a complete *Fiery Serpent*, to put into the flames those he has power over. Yet, thou confessest, the Lord, that is full of Might, Majesty, and Power, did but cast the Devils and fallen Angels out of Heaven for their rebellion there; and had He not continued to make the creation of the Lord wretched and miserable, and tempted them to sin, he would never have been cast farther. But Satan is still rebelling on Earth, as he did in Heaven, running from one fire to another. It is a mercy, God is a *consuming fire*! to burn up and consume the fire of Hell, that he is working against men to destroy them: but do'st thou presume to tell a lie every man would laugh at? To say the Heavens were burning in fire, that the Angels could not 'bide there? Then, they must *all* have left it: so bring forth no more such unlikely lies. For now I see, from the first to the last, thou contradictest thyself. In one place, thou sayest God is too full of Majesty to condescend to reveal His will to me; and thou wantest to persuade me my writings were from the Devil, or some of his host; and now, thou wantest me to destroy them after, confessing they were of God: and wantest me to destroy His covenant; and then, makest proposals thyself for Satan, and runnest from them again with threatenings on me, if they were not destroyed. When that would not do, thou comest with blasphemy against the **MOST HIGH**; as tho' thou wantest to pull down Divine vengeance upon thy guilty head. Oh! for shame look backward, and see thy folly—how many different forms thou hast appeared in, to thy own ruin and confusion! Implore protection of Heaven, before that God (who thou sayest is a *consuming fire*,) consumes thee in the fierceness of His anger, and burns thee up in His hot displeasure:—then see, if thy back be brass, and thy sinews iron, that thou can'st abide in everlasting burnings, and if thou can'st dwell in devouring flames. I think, thou art heating the furnace for thyself, to pull down divine ven-

geance upon thy own head. Oh, repent, and implore God's mercies, before it is too late; lest thou should'st *provoke* HIM to be a *consuming fire*, to consume thee in the fierceness of His anger.

Apollyon. Thou silly fool! Dost thou think if we did not know that the power of Satan was greater than the power of God, we would ever have joined Him? I tell thee, no. Satan's power is greatest, and that thou wilt find *before* the morning, if thou dost not worship him.

Joanna. Silly, silly Apollyon! Why, then, did not Satan abide in Heaven, when he had the third part of Heaven to join him? Why did he give up his place there, if his power was greatest? No, Blessed be GOD, HIS POWER IS THE GREATEST. [After a long pause of some hours]

Satan. Satan is come to ask pardon of God and thee.

Joanna. To the Most High God he must go for pardon.

Satan. Thou fool! Dost thou judge I was come to ask pardon of God, or thee, in earnest? No; I come to mock thy ignorance, to think Devils could repent, or ever would.

Joanna. If thou, O Satan, art so hardened, and not contented to tempt people to follow thee, but to threaten their destruction if they will not obey thee; thou must take the event that follows. The works of Creation were the Lord's: He made us, and hath promised to redeem us from the power of Death, Hell, and Sin—and we are commanded to worship the Lord our God, and Him only to love, serve, and obey: and *Him only will I obey*. I own but one Master, and but one will I serve; and that is the *Three One God*.

Satan. Wilt thou run the hazard of thy life, to see if the power of God be superior to mine? Wilt thou not recant at all, to pacify my anger?

Joanna.

Joanna. Shall I give up the Faith, Hope, and Trust, I have in God my Maker, and in Jesus Christ my Redeemer, for fear of thee, O Satan? No; not for the world. I would sooner give up my life, than my faith; and thou must answer to God for threatening my life; because I would not obey thee.

So come Lord Jesus, Oh! come quickly,
 Let Thy dying Love appear—
 Let me know thou art my Saviour,
 Thou died'st my *every* guilt to clear.

Satan. Is it impossible to make thee fear? Thou fool, that is the very way to cast Satan—to say he hath robbed HIM of the Bride. If thou wilt give up to me, I shall be cast before the morning.

Joanna. Thou artful Devil! Thou hast made an ignorant speech now, like all the rest. A man is cast for tempting the Bride: but thou threatenest violence and her life, if she will not resign to thee, and give up her confidence in her God and her dear Redeemer. I would sooner *die* with Him, than *deny* Him.

Satan. In whose strength dost thou speak these words?

Joanna. In the strength of my Lord, that hath promised the gates of Hell shall not prevail against me. And on His word and honour I rely.

End of the Fifth Day's Disputation.

THE SIXTH DAY'S DISPUTE.

SUNDAY, AUGUST 8, 1802.

SATAN.

I HAVE not done with thee yet. Dost thou think that I, who am a Devil, that the third part of Heaven and Earth worship, will give up to a poor, low-bred bitch of a woman? Why, thou fool! I have only preserved you for the last day's punishment.

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I see

I see what a hardened wretch thou art; and I will deal with thee accordingly, if thou answerest me again. Shall a woman have the last word of her master?

Joanna. Thou art not come with that assurance, Satan! to call thyself my master! Thou wilt not dare to have the confidence to say thou art the master of the Creation, and take from the Lord the glory due unto His Name? God is my Maker, my Master, and my Father; and in Him is my obedience to do as He commands me. As to thee, Satan, I never served thee in my life. I hated thee from a child. For thy name and nature was hateful to me. To read the sufferings of Christ! What *He suffered* through thy hellish arts, by working in men; made me love Him and hate thee. The Scripture says, His servants ye are, to whom ye yield yourselves servants to obey; and I never yielded myself to obey thee, Satan. But now, Heaven and Earth is witness against thee: thou art come to call thyself my master, and claim authority over me. Now, if God had not cast thee out of Heaven, thou wouldest have claimed the same authority there, and said, as thou had'st the third part, thou wouldest command the rest, to shew thy power; and so try to unthrone the Most High God, or make thyself a king in his stead; if He had not cast thee out. So thou and all thy Angels must confess thou art justly cast from Heaven. And now Earth is the same;—for the Earth is the Lord's, and all that dwell therein. But if thou callest thyself my master, thou must rob God of His honour and of His power. For, by our own masters, we must stand or fall. Now, thou sayest, thou wilt stand or fall *by Election*; but thou art come to demand subjects, and not entreat them—as man entreats man for votes. But thou art come to compel; and so thou wilt go and frighten people, and make them believe thy power is superior to the power of God. But know, O Satan, GOD is GOD, and there is none beside Him. His Power nor
His

His Honour He will never give to another. He that *gives* life, hath power to take it. He that *made* man, hath power to destroy him. He that filleth the Heavens with His Majesty, hath power to fill Earth with His Goodness. Thou assumest power that is not thy own. God is my Master, my Father, and my Protector. But if thou wilt come with these threatenings to me, what wilt thou not do to others? Wilt thou go on, till thou has frightened the whole creation out of their lives and senses, and destroyed the works of the Lord; if He do not cut short thy power, and shew that He is the All-powerful God Himself? And now, I hope and trust, He will redeem us according to His promise, and destroy all thy hellish arts, that are more than the sands upon the sea-shore: usurping Power that is not thy own: bidding defiance to the power of the MOST HIGH: inventing lies against His Divine Majesty and Goodness, for which thou art justly cast. The Lord judge between me and thee, O Satan: who could withstand thy hellish arts, if the Lord is not with us to protect and keep us from thy power? Blessed be God, all power is in His Hand.—So Glory, Honour, Praise and Power, be unto the Lamb for ever: who hath promised to save to the utmost *all* who trust in Him. Answer for thyself, Satan; for thou usurpest power that is not thy own.

Satan. Write Satan, and no more.

Joanna. O! silly Satan—if thou casteth thyself out of Heaven, do not think to pull me out also; for I hope one day to go to the blessed mansions thou has left.

Satan. It is as good to be killed for an old sheep, as for a young lamb; and now I have a great deal to say. I have heard all the damn'd nonsense thou hast runn'd on with; answer that, if thou canst.

Joanna. Thou art as hardened a wretch as thou calledst me, and thou art heaping up wrath against the day of wrath: for now, I perceive, thou hast
been

been guilty of killing both; the old sheep, and the young lamb too. For thou first betrayedst the woman, and broughtest death on her—and next entered into Judas, to kill her Son also. So now thou must be cast for both.

Satan. Damn thee, and thy answer too.

Joanna. That is out of thy power, to damn my answer: but thou art bringing thy words on thy own head.

Satan. Suppose thou should'st be deceived in thy writings, as not coming from God; then thou knowest thou hast incurred the wrath of God against thee; for now I will call to thy remembrance, there is many false things in them. Thou wast to be bad in Wilson's room, and that is not true. The harvest was to be wet, and that is not true; for the weather is very fine. I can point out many things to shake thy faith; and if thou hast forged the name of the Lord, thou art undone. And now thou art provoking the wrath of the Devil against thee; if thou answerest me again, I now tell thee thy fate—Death and Hell is thy portion; for thou must see thyself deceived already, and thou wilt find thyself deceived again.—So now give it up, and I will leave thee; but if thou answerest me again, I will not shew thee no mercy at all.

Joanna. I shall answer *the whole*—Whether my writings are all true or not; I believe them to be from the Lord, from the many truths which have followed them every year; and from the manner they are spoken. Now, Satan, I am truly convinced they never came from thee; thy heart is too much at enmity against God to speak of His Goodness, Mercy, or Truth. Thou art too full of thy own power in thy speeches to exalt the Power of God, and cast down thy own. From thy own mouth do I believe my writings to be from the Lord. Thou art, in every shape, such a Devil as is told me; and the Eye of the Lord is every where present; if it had not been from Him, He would have convinced me for years ago,
and

and not suffered *so many truths* to support a wrong spirit to deceive me. The Lord is a God, hearing and answering prayer; and He knew my heart, that I would not offend Him for the world, if I knew it. But dust and ashes cannot be judges of the invisible spirits, from whence they came, or whither they go. They can only judge by their language.—All that is good is of God.---All that is evil is from the Devil.---So I cannot judge any good comes from him. God is good, and in Him will I trust,—He will not go from His Word,—He hath promised to protect those that trust in Him; and I will not trust the Devil; for he was a liar from the beginning. With lies he betrayed the woman at first; but now, I hope the Lord *will make thy words true*. We shall be as Gods, knowing good from evil. Now, Satan, answer to that lie, thou told'st the woman at first; how we were to be as Gods, knowing good from evil?

Satan. I will tell thee, and prove the truth of my words, and make it plain before thy eyes, and open such a mystery to thee, as thou never knewest in thy life; if thou wilt promise not to answer me again.

Joanna. I do not want any of thy knowledge; for, as thou told'st lies at first; so thou wilt at last. I shall not give it up to thee for all the knowledge thou hast got. It never did thee any good, nor any that ever hearkened to it. I have seen the folly of Eve *in listening* to thy lies, and by other's harm I have learnt to be wise. If Eve was living now, and knew thy arts and lies, as well as I do, she would never have hearkened to them. We have *felt* the fatal effects of her listening to thee, and doing as thou bid'st her. But I would sooner die, than obey thee *in one thing*. No, no, Satan, thy honour is not trust-worthy. Look to Eve, and see if a woman must not be a fool to trust thee at all, when she knoweth thee; Eve did not know that thou was such a notorious liar: but I do, and will never trust thee. There is no truth in thee.---Thou canst not answer
that

that lie, nor make good thy words. So I will never trust a liar.

Satan. Then I will never fear a liar. For God was a liar from the beginning. He said the day they eat the forbidden fruit, they should surely die; and that was a damned lie. So, what have I to fear from the power of God, or what hast thou to trust to?

Joanna. Now, Satan, my answer is ready for thee. Out of thy own mouth do I condemn thee. Thou goest to Eve with murder in thy heart. Thou didst not know *what Death* the Lord meant; but wast in hopes they would both have been struck dead that day. So thou didst go with a lie of murder in thy mouth; telling them they should be as God's, knowing good from evil; on purpose to murder the man and woman, and destroy the Creation of God at once.

Satan. So I should, if God had not been such a damn'd liar. Then my words would have been true, for they would have *known*.

Joanna. Known what? That thou wast a Devil, full of evil? And dost thou think the Lord would have sent them to Hell with thee?

Satan. Yes, to be sure. If they disobeyed as I did, why not come with me? Why should God make fish of one, and flesh of another? Was not the Angels in Heaven of much more consequence, than the dirt of the ground, that was gathered up and made into *a man*? What mighty worm was he, to have more favour shewed him than the Angels in Heaven, that God had made his companions? Now answer me *that*, if thou can'st. But here I know thou art foiled,---so when I come to the full moon, thou wilt find I give as great a light as the Sun. For it is not all the men upon Earth that can answer that; to say, it was just in God to shew more favour to man, created of the dust of the ground, than He shewed to Angels in Heaven, whose life came from *golden Orbs*. And no man can say God did not tell a lie, to say man should die that day. Now, if thou sayest
one

one day with the Lord is a thousand years, then I must have seven thousand years to contend with thee, or God must go from His Word: but I know there is no trust to His Word, and do but laugh at all His threatenings, as thou laughest at mine.

Joanna. Out of thy own mouth do I condemn thee, and answer thee from thy own words. Thou thoughtest God was another such as thyself; unjust, unmerciful, and cruel. Thou sayest thou goest to Eve with arts and lies, telling her, *they should be as God's, knowing good from evil*, on purpose to murder them both, and bring them to Hell in one day, and destroy the works of God at once. So thou confessest thyself a liar and a murderer from the beginning, and thy heart at enmity against God to destroy the works of His Hands. Now, silly Satan, if this is thy full moon, it is time to abate; for now I perceive all thy light to shine in darkness. For God must have been another such as thyself to enter into as strict a judgment with man, that was betrayed by thy subtle arts, *through ignorance*, not knowing there was such an artful Devil, to come with lies. They knew nothing of lies. Both confessed the truth as soon as the Lord came.--- They did not tell lies, to say they had not eaten the fruit: but told the perfect truth how they were betrayed; and from *thy own* mouth thou wast THE LIAR AND THE MURDERER. Then how couldest thou expect any favour: who first rebelled in Heaven against Light and Knowledge; and wast at enmity against God, because He was not such a wretched being as thyself? For now I perceive from thy own words, thou art angry with God, because He is Good, and thou art evil. So now I own thou hast made good thy words, though thou never didst intend it. Thou hast told the truth for once, and discovered thy own shame; viz. how the poor woman came to the knowledge of the evil: but *was immediately struck dead as to the*

H knowledge

knowledge of the good. Here was a *death stroke* on Man at once. He that was before in favour with his God, in the GARDEN of EDEN, in a place of Perfect Happiness, in *communion with his God, happy with his partner*, and knew nothing of sin or sorrow. In one day to be stripped of all! Betrayed by the Devil, naked before his Maker, and to meet an angry God; whom he fled from, and to lose all perfection of perfect happiness at once, and dead as to the knowledge of his Maker. Oh, what a *death stroke* came to both at once! Like the sword going through the woman's soul, when she saw Her Son on the Cross. It was a sword of sorrow cutting through her soul; but not a temporal sword: and so was Adam's (that very way,) a death stroke in sorrow and sin. Worse than death must have been his feelings. He had a *fatal death* immediately struck on him. So God did not lie: but told the perfect truth. One day, is but one day: but what the Lord meant by his saying, one day was with Him as a thousand years; meant the seven days of the creation to be seven thousand years to the final day of judgment. But a day is but a day: and thy seven days are up next Monday, and thou must leave me and answer for thyself to the Lord. And now, I call God to judge between me and thee. How couldst thou judge a Merciful God should have shewed no mercy or pity upon man, who was so artfully betrayed, and humbled himself in the dust before the Lord, blaming their own folly for hearkening to thee? The Lord well knew what a wretch betrayed them: If thou couldst not have tempted her with lies, I suppose thou didst go as a serpent to threaten to sting her, as thou hast now threatened me, if I will not disobey the commands of God, and obey thee. Now canst thou, or thy angels judge, such a being can find favour with God, who despised His Power, Might, Majesty, and Goodness, and wanted to have power
over

over the Most High? But as to man, he sought His favour and protection; and the Lord never said seek ye my face in vain. So now, Satan, see, if thou canst say, God ought to have saved the murderer, and destroyed him that was betrayed by thy arts? For thou confessest thyself to have been the liar and the murderer. What thou hast now to say, say quickly. Thou canst not deny the justice of God either in Creation, or in Preservation. Now thou hast discovered thou art the evil fruit; and I have discovered the Lord is the good fruit, who hath kept me from thy power.

Satan. Satan is not silent to that answer; for thou makest him a complete Devil there: but I am come to clear his character, and now I'll clear it.

Joanna. How canst thou clear it? Out of his own mouth do I condemn him. For he made himself the murderer and the liar, and that he cannot deny. For if God had struck them dead, as He said, and they had gone with thee, they could not have been as God's, nor known any good at all. So he confessed he aimed at murder, by telling the lie; and made himself a complete Devil from his own mouth.

Satan. Then now I will condemn thee from thy own mouth. Thou sayest God must be like the Devil, to enter into as strict judgment with man, as he was artfully betrayed: and yet thou sayest worse than death fell upon him. How canst thou clear that? Was not God as bad as the Devil, and worse, when He knewed, as thou sayest, what a wretch betrayed them? God ought not to cast them out of the Garden of Eden; for I now would not be angry with thee, if thou gavest up thy hand to me; I would love thee above all women in the world, and make thee queen of all my palace: which is a very fine one, and thou should reign as the brightest woman that ever was born.

Joanna.

Joanna. I cannot, nor will not, hear such cursed nonsense; for here thou enragest my soul, and makest my heart burn with indignation against thee; the more, to hear of thy hellish pleasure and thy hateful nonsense, that is full of deadly poison. I hate and despise all thy arts, words, and ways. Is this the way thou drawest in the simple and unwary into misery? I was ordered to write what thou hast to say for thyself, of the justness of thy sentence; and now the Lord will give it up to thy proposals, to be tried by election, as a man is tried—and see if thou gainest any votes. But I believe thou wilt gain none. Thou hast discovered too many arts to gain any credit. But silly Satan, how couldest thou presume to flatter me, to leave my God and Saviour to worship thee? Oh, thou hardened wretch! such ways must bring down divine vengeance on thy head. As much as thou sayest thou laughest at the threatenings of God; so thou wilt find God will laugh at all thy threatenings to me, and let thee know He is the all-wise, and all-powerful God. [But here the Spirit of the Lord broke in upon me with power.]

“ Now Haman’s gallows shall for thee appear,
 I’ll be her King and now I’ll conquer here.
 Now Satan, now, I bid thee to stand mute,
 Until to-morrow dare for to dispute.
 For I shall answer now the woman’s hand,
 And then to-morrow as her judge I’ll stand.
 To judge the woman I shall now begin;
 Her strong temptations I throughout have seen.
 With love and courage standing for her Lord,
 The God of Heaven will her now reward:
 And Jah, Jehovah, surely is My Name;
 And, now, O Satan, thee I’ll put to shame.
 Justly thou art cast, and justly thou art tried,
 And by the Woman art thou *now* denied.
 And by the Woman thou art now reproved,
 And by the Woman is the Saviour’s love:
 And by the Woman now thy strength must fall:
 I said I’d conquer, and *I’ll conquer all*.
 For by thy threatenings thou no more shall boast:
 For by *that way* thy power shall now be lost.

Proud

“ Proud, Lucifer, dost thou intend to swell,
To boast of armies thou hast got in Hell?

End of the Sixth Day's Disputation.

.....

These last lines were given by the Spirit on the Monday morning, before the Powers of Darkness broke in upon her.

“ Or dost thou think a traitor for to reign?
To compel, by armies, thou can’st never gain?
No, no, I say, thy candle’s clean gone out:
Thou hast not one snuff that’s left again to light.
But all shall know My candle now is here,
And as the woman’s faith doth so appear,
To run such hazards for her Maller’s sake;
When thou did’st say the flames of Hell should break
With fury on her, if she’d not resign
Her hand and heart to thee; that’s surely Mine.
Then now, thou art come to rob Me of My bride,
By every threatening thou hast here applied:
And when thy hellish fury would not do,
Pretend to love, that thou didst never know.—
The tender feelings of the female’s breast,
Were never in thy hellish heart possess’d.
Nor love, nor pity; but for to destroy,
Her utter ruin thou didst ever lay.
From thy confession thou has spoke the whole:
And now I’ll bind thee to election’s pole.
But for to threaten it is all in vain:
I have kept the woman, and I’ll now keep men,
With equal power for to keep My Land.
And every member that for Me does stand,
I’ll keep as firm, as I have kept the bride:
For now My Gospel shall be all applied.
All manner of sins I now will put away,
And every member *I will now forgive*
That signs his name to have MY KINGDOM COME,
But now the fatal sin must be made known.
If, there is one so boldly votes for thee,*
In Hell, I tell them, they shall ever be.
For that’s a sin shall never be forgiven,
If man does wish to rob the God of Heaven
Of the creation he did make at first:
Then there the fury of the Lord shall burst:
With indignation He will then appear;
And that’s a sin their Maker will not clear.

Because

* Satan,

" Because My kingdom I will ne'er resign;
 But by election gain the kingdom Mine.
 For as thou say'st I acted so unjust,
 To have My Anger upon man to burst,
 That by a villian's arts he was betray'd:
 Then now *that vengeance* shall come on thy head.
 For as thou say'st thou want'st to have them all,
 I plainly tell thee thou shalt surely fall.
 For now, in justice, I will all appear,
 And from thy mouth I will condemn thee here:
 Because thou say'st I act unjust with man,
 As by thy arts thou laid'st such wretched plan,
 As nought but murder then was in thy heart,
 And now for murder I shall lay the dart:
 And all thy lies I'll call to just account;
 And if they're number'd tell thee how they 'mount;
 For all thou'st hast spoken, Satan, is a lie,
 Unless it was, that man thou wish'd to die;
 And their thy words I will confests them true:
 For nought but murder lay before thy view.
 And now that murder I'll turn back by man,
 And like My Bible now's My every plan."

For whosoever sheddeth man's blood by man shall his blood be shed. Thou sayest thyself thou didst go to shed man's blood at first: and now man shall shed thine at last. Thou sayest thou wantest to take all the kingdom from Me; for it is the God of Heaven that now speaketh in the woman. And now, Satan, thy time is short; and I will take all the kingdom from thee; for thou sayest thou art willing to take all or leave all as most votes carry the day; so now answer to the God of Heaven for thyself.

THE SEVENTH DAY'S DISPUTE.

MONDAY, AUGUST 9, 1802.

SATAN.

SATAN goes from his word.

Joanna. The God of Heaven is not to be trifled with in that manner. The Lord will hold thee to thy word.

Satan.

Satan. Then I am betrayed by a cursed, cursed, woman.

Joanna. Then now Satan thou must say, as Adoni-bezec did: as I have done to others, so the Lord hath requited me. Justice hath now overtaken thee. God is just with thee in the end. Thou didst seek to betray the woman at first, and now thou sayest she hath betrayed thee at last. Thou didst try to make her cursed, and now *that curse* is come upon thy head, so thou hast brought upon thyself the woman's curse; and now thou canst not say God is unjust: for thou must confess that justice has overtaken thee. Thou hast dug the pit and hast fallen into it. Thou art caught in a net by thy own feet. Thou didst lay a trap for her, and now thou art fallen into it thyself. So now confess God is Just and True, He hath caused enmity between me and thee, Satan, and thy head must be bruized: for that was the promise made to the woman by the God of Truth.

Satan. Why that curse was laid on the Serpent, and not on the Devil.

Joanna. And dost thou not say thou wast that Serpent, and should have destroyed the whole creation *at once*, if God had kept His word? Thou sayest thyself, Satan, thou didst go with a lie to have them both struck dead, and destroy the works of God *at once*? And now the Lord will destroy thy works *at once*.

Satan. If I am destroyed, it must be by a fair election. Most votes must carry the day.

Joanna. The Lord hath said it shall be so: but where, or how, dost thou hope to gain one, when thy very name is hated throughout the world? I have heard those that serve thee call upon their Maker to destroy thee. Where wilt thou gain thy votes?

Satan. By threatening to destroy them if they will not vote for me.

Joanna. But know thy threatenings are of no use. Thou hast no power to give life, nor to take it. Life
and

and death are in the hands of God. Thou hast threatened my life for seven days following; but never hadst it in thy power to put it into execution. Thou seest the God in whom I trusted hath power to keep me out of thy power and malice. And so He will keep every member that is for CHRIST AND HIS KINGDOM, and thou canst have no power there. But if any wish for thy kingdom, there they must go with thee. FOR THE HEAVEN IS GOD'S THRONE, AND THE EARTH IS HIS FOOTSTOOL; AND THE EARTH IS THE LORD'S AND THE FULLNESS THEREOF. Then where wilt thou go for thy kingdom? They that vote for thee must go with thee:—so let them choose which kingdom they will. GOD IS GOD *over the whole Earth!*

Satan. Satan saith, he has no God but himself.

Joanna. Then he must go to his own kingdom below. Hell was made for the Devil and fallen angels, and for them that deny the God that created them. So wilt thou not seek the favour of God and his protection?

Satan. I despise the favour and protection of God as much as thou despise mine.

Joanna. Then that is very great. For thou art such a wretched being that I hate thee, and despise thee: but God is Good and worthy to be loved, and worthy to be feared. He protects from dangers *all* that trust in Him: But thy protection is to lead men to be miserable. So I refuse misery, and thou refuseth happiness. And now I know how great thy hatred is against THE LORD. *Thou wilt not ACCEPT OF MERCY.*

END OF THE SEVENTH DAY'S DISPUTATION.

[Here my readers may marvel at the manner in which I have placed this book, to see the last first, and the first last. After ending the seven days dispute with the Devil, to continue with the dispute previous to the seven days.] Some readers may say I ought to have placed it in regular succession, as the dispute took place. I grant I should have done so; had I not been *ordered* to put the first last, and the last first:—for so it happened between the woman and the Serpent. That old Serpent, called the Devil, overcame the woman by dispute at first—but then the promise that was made her at first, is to be fulfilled at last: viz. the woman to overcome the Serpent and bruize his head, as he had bruized her Lord's heel, *who took compassion on her weakness*. Now my readers must remark, it is the first dispute, which is placed last, that brings to the MARRIAGE OF THE LAMB: as man was pronounced dead, and Satan *worse* than dead; as his curse was pronounced above that of every man.

Now let men see the mystery—
 What curses do appear:
 The first, was on the Serpent's head,
 And man his curse did hear.
 But now see plain, ye sons of men,
 And read your Bibles clear:
No curse upon the woman's head,
 Was then pronounced there.
 So learned men you may contend,
 And read your Bibles through:
No curse was on the woman laid,
 And bring all to your view.
 Her sorrows there I did declare;
 And sorrow she had got;
 And sorrows here do so appear,
 And men behold your lot.
 The woman, see, your curse *must free*:
For I'd pronounced none
 Upon her head, that then was laid;
 But made her sorrows known.
 That she should come *to rescue* man,
 When I o'er her did rule,
 And on the Serpent bring the curse;
For double there 't must fall.

So learned men, no more contend;
 Of wisdom none can boast,
 That do not see, the mystery,
 How all my Bible's plac'd.
 The ground was curs'd. and man was cast,
 And Cain soon brought it on:
 The Serpent now shall lick the dust,
 And bear the curse for man.
 But I'll end here, and say no more,
 Till learned men dispute:
 'Tis time to see your Bible's clear;
 Or else ye fools stand mute,
 Who do begin for to contend,
 Like Satan's friends, for Hell,
 And place my Bible by your heads
 In words from Him, that swell.
 Do I not see, as well as thee,
 The Letters that are sent?
 Your names you all may blush to see
 When I have shew'd the end,
 Who now stand out, so full of doubt,—
 My Bible you deny:
 But yet are ready to find out,
 If you one lie can see.
 Then now find out, with all your doubts,
 My Bible how't does stand;
 And say, if I do make it true,
 All this you must command.

The latter part of these lines is a short answer to the last anonymous letter. His language and arguments, I am sorry to observe, seem to be drawn from the same source, and similarly applied, as those which I have been contending with. If the person, who wrote the anonymous letters, wishes to see them *fully* laid before the public, he *must be* at the expence of printing them himself.—I never *promised* to answer anonymous letters; and unless I feel myself *in duty bound to do so*, I never will.

MONDAY,

MONDAY, JULY 26, 1802.

The POWERS OF DARKNESS broke in upon JOANNA in the following manner.

SATAN.

GOD is a liar. Thy writings are not true. Is Eastlake convinced, as the Spirit told thee? Is W. convinced, as the Spirit told thee? Is Pomeroy convinced, as the Spirit told thee? Is Moore convinced, as the Spirit told thee? Is Nutcombe convinced, as the Spirit told thee? All these must be convinced, to make thy writings true to be of God.

Joanna. All these things may come true; there is nothing impossible with God, who maketh the blind to see, the deaf to hear, and the lame to walk.

Satan. Is there nothing impossible with God?

Joanna. There is nothing impossible with God, who made the Heavens and formed the Earth, and made man out of the dust of the ground, who made the woman from the bone of the man—made the seas a dry land, for the children of Israel to pass over—preserved his people alive in the fiery furnace—preserved Daniel in the Den of Lions—made the Sun, Moon, and Stars, to keep their regular hours,—Winter and Summer to keep their regular seasons.—All the wondrous works of the creation were made by Him, who is the LORD ALMIGHTY.

Satan's Friend. Thou sayest the Lord is Almighty. Now, out of thy own mouth will I condemn thee. And why dost thou say, Satan, or I, am come to answer for the Devil? Who is to come to answer for himself to an ignorant woman, who does not discern what thou writest,—to say God hath all power in His hand, and is Almighty; and yet thou sayest Satan governs the world: but do not say Satan is come so low to contend with thee; No! I tell thee, I am his friend, and am come to confound thee in thy own discourse. For thou sayest, God has *All Power*, and yet thou sayest the Devil hath had the reigning

power from the foundation of the world to this day. Now how wilt thou make that good?

Joanna. Very easy, with the words our dear Redeemer said to Pilate. Thou could'st have no power unless it was given thee from above.

Satan's Friend. Out of thy own mouth do I condemn thee; for He that gave it him hath the greater sin.

Joanna. O, silly fiend! Our Saviour said, he that committed Him to Pilate had the greater sin: but not He that gave Pilate the power, for that power was of God:—but he that committed Him to Pilate was the Devil working in Judas to betray Him. So what hast thou to boast of such an answer, as thou canst not answer it again?

Satan's Friend. Can I not answer again? All is contradictory, from the first to the last,—to say God is Almighty,—and yet the Powers of Darkness in every age of the world, thou sayest, have had the power to work in the hearts of men, to destroy the power of God, as thou sayest, His Son was destroyed—His Disciples destroyed—and the Martyrs destroyed, by the power of Satan working in the hearts of men. Now, thou must confess, Satan is more mighty and more powerful than the Lord.

Joanna. Now, I may say, “The Lord rebuke thee, Satan.” Is this the way thou boastest of power, to say thou art Almighty, equal with God, or power supreme, because thou canst boast of all thy hellish arts and cruelties? From my own mouth will I condemn thee. As the Lord gave thee power to shew what a wretched tyrant thou would'st be, and how miserable thou makest mankind, and what a king thou wantest to be, and to shew thy cursed wicked heart—The Lord gave thee power;—But as thou sayest thou art not Satan, but his friend, wilt thou be a friend to such a tyrant, to whom the Lord hath condescended to give power, to shew in what a manner he would use it; and, like a serpent, having a spear, to sting to death such as come near him? Thus, his friends ought to confess, he ought to have no power

at

at all. But blessed be the Name of the Lord, for having *all power* in His hands, to destroy such a tyrant from the face of the Earth, and prove that He is God Almighty in Power, Wisdom, Goodness, and Truth---The First and the Last---the Beginning and the Ending---the God of the whole Earth, that formed us, and created us---To His name, be Praise and Honour, Wisdom and Power, now, and for evermore.

Satan's Friend. O, thou blasphemers of our King!
 Let Satan now his answers bring,
 His mighty power dost thou not fear?
 And dost thou laugh these words to hear?
 Then now the greatest power thou'lt see,
 Our king will shortly visit thee.
 And then his power will soon be known,
 And thee, I know, he'll soon unthrone:
 And then the power thou wilt see;
 Satan will gain the victory:
 For all the Bible he'll deny:
 Satan was never form'd to die.

Joanna..... Your mighty king, let him appear;
 His power I all deny it here.
 He never did create the Earth,
 Nor give the living mortals birth:
 And as to Heav'n he can't assume;
 As he is hurried from the throne,
 And down to Earth he does appear,
 Where none do love, and fools do fear.
 Because such king there's none do love.
 His hellish arts there's none approve.
 And fools he makes to gain his power;
 And then his friends he doth devour.
 So, here's a king, that all do hate;
 And will his friends say, he is great?
 Then such a greatness I despise.
 My God, my King, doth act more wise:
 Because his followers do him love;
 And, from the Martyrs, this I'll prove.
 All that have died for *His sake*,
 Shew plain their love to God is great:
 And great His Goodness will appear,
 To all that are His followers here,—
 Confess Him worthy of a God,
 Who love His Name, and fear His rod.
 And so to Him all power is due:
 His Might, His Majesty is so:
 His Love and Goodness so do shine
 To all the fallen sons of men,

And when His Power is *all* made clear,
 Then all the Earth will *love Him here*.
 But as for Satan's boasted king,
 Hated by those that follow him:
 Then how can't thou now stand his friend,
 And see his ruin now descend,
 From highest Heaven of perfect bliss;
 Just like the Serpent lick the dust,
 With nothing but a pois'nous fling?
 And can'st thou call such Snake a king?

The following lines were in answer to a woman, who spoke in language much like a Devil. She said, it was unworthy of a God to create beings that required redemption: she said, there was no need of a Saviour, and she did not believe in one.

Joanna. The Lord did not make or create man to want redemption from what He first made him. For He pronounced him *good*:—And, had he abided in that state of innocence he was formed in, he would have wanted *no redemption*. But being fallen by the weakness of the woman that was betrayed by the arts of the Devil, they both forfeited that state of perfection they were created in. And thus, like a Nobleman, who robbed of all his money, runs himself in debt, and mortgages his lands: which, if he cannot redeem them himself, he must lose; unless he has a friend to pay the mortgage for him. This has been the case with gentlemen of large fortunes, left by their parents, with great estates and lands, *free*; yet, they have runned through their fortunes, and mortgaged their lands, which they have not been able to redeem without a friend to assist them. Now, we cannot say the fault was in their parents, who did not leave them enough to keep them as gentlemen, without the assistance of a friend: It was their ownelves that brought them to the want of a friend: Just so was the creation of man. *The FATHER of the whole Earth* gave man every thing to make him happy: But he forfeited that happiness by the arts of Satan; who drew him in from one sin to another, till he had lost what the Lord gave

gave him---which was the Likeness of his Maker, in Perfect Happiness and Innocence. But Satan drew him from one sin to another, till he had lost all the Likeness of his God, and became poor, wretched, and miserable. Then, in this state of misery, do we not want a friend to redeem us, and bring us back to that state of happiness we were first created in? As much as a gentleman that has mortgaged all his father's lands which he had left him *free*,--wants a friend to pay the mortgage to set him *free as his Father left him*? Now the Lord Himself is *that Friend*, who hath paid the ransom, and promised to set us *free*.

Satan. Satan answered, I am the woman's *friend*, who said, there was no need of a Saviour, and thou art a poor, vain, conceited fool.

Joanna. If I am a conceited fool, shew me wherein. Bring forth some reasons to support such an empty speech.

Satan. I shall treat thee with that contempt, thou wast told to treat me with.

Joanna. Then leave me for ever, as they said. Let me hear no more from thee. I do not want to contend with thee. I answered the ignorance of the woman; for which thou callest me a conceited fool: and now I will call thee an empty fool, to reprove without sense or reason. Any fool might have brought forth such words without having sense to assign their reasons. So now leave me for ever, and all that are committed to my care: For they are the People whom the Lord hath commanded me to pluck from thy hands, and put a seal upon them, that the gates of Hell may not prevail against them. So now leave me and them, and I do not want to answer thee a word. But know, as many as have given their names to me, are given to the Lord. And wilt thou rob the house of God, and break His commands, as thou, by arts, didst tempt man at first? Then be assured the Lord will keep His word with thee, as He did
with

with man, and sweep thee off from the face of the Earth.

Satan. O, thou bitch of Hell! Call me no more the woman's friend; I hate the sex.

Joanna. And I hate thee, Satan, and thine.

Satan's Friend. Now, I answer thee in behalf of my master: and thou speakest in behalf of thine. If I cannot conquer by arguments, I have done; and let my master answer for himself. Thou sayest, will Satan rob the house of God? I answer, thou hast robbed the Devil of his due, if he gives up to thee; for three parts out of four thou hast sealed, were the Devil's servants: and wilt thou not confess that thou wast the first robber?

Joanna. The servant is not compelled to abide with his master, if he does not like him; and they freely gave their names to serve a *better* Master, and to have Satan's power *taken* from them, that they might *not* serve him any longer. So I did not rob thee,—they freely gave their names to be sealed as servants of the Most High God.

Satan's Friend. Thou sayest the Devil was a liar from the beginning: but I will prove, thou art a greater liar than there is in Hell. Thou sayest, they gave their names *freely*, as being willing to change masters. Now, thou canst not brave out that lie. For thy own hand-writing will prove thee a liar. Thou hast sealed *twelve times twelve* without their consent, or ever giving their names at all; and they do not believe in thy writings neither. So thou art a thief and a liar; for thy Own Brothers serve Satan more than they do the Lord. Now, how canst thou answer for thyself, that thou art not a thief to rob Satan of his servants. For, remember, his servants ye are to whom ye yield yourselves to obey: and the greatest part was Satan's servants, whom thou takest from him by robbery, if he gives them up: For they never gave their names:—So thou art a thief to steal, and then plead the promises of God to rob Satan of his
willing

willing servants, and say, he shall be cast, if he do not give them up. Canst thou say, in thy own conscience, it is just and right for Satan to sign such robbery? No, there thou must be struck silent, and say, it is not just, and confess thou hast told a lie, to say all gave their names.

Joanna. Is this all the wisdom thou canst plead, to vindicate Satan, and condemn me? All souls are mine, saith the Lord: and the Lord hath a right to do what He will with His own. I sealed no more without giving their names, than the Lord gave me; and of them, I hope and trust, not one will be lost. Certainly, the God of the whole Earth, that made man, hath a *right* to demand man. There is not a servant that Satan hath got, but he robbed God of them *at first*. And now I shall answer for my Brothers. They were brought up in the fear of the Lord, and their Parents prayed daily for them; But I am sorry to say, Satan worked in their hearts, to wander from the paths of virtue set before them. But, the prayers of the righteous avail much, and God is a God hearing and answering prayer: He said, of the seed of the righteous, I will punish their iniquities with stripes; but my loving-kindness will I not utterly take from them. Now, the Lord is as good as His word, to give me the promise He hath made; and the Potter hath power over the clay, the Master over the house, and the Father over his Children:—So, the Lord hath power to do what He will with His own. It was a *free* gift of God to give me them; and all that my Father hath given me, shall I not keep? The Lord has a right to give me the whole Creation had He so pleased. Satan cannot claim one by right or title, but what he has got is by arts and robbery. So I have not spoken lies, nor robbed Satan: for Our Saviour said, He was come to seek and to save that which was lost. Then He hath a right to seal and to save what thou sayest was lost. For He came

to pluck men as brands from the burning; and can Satan's friend be so ignorant to say *a free gift* is robbery? A gift is a gift. And those whom God, (who was our Creator, and *promised* to be our Redeemer,) hath given me to redeem from the Powers of Darknesh, I have as great a right to demand and claim, as those that signed their names. The Lord knoweth, who are His. So Satan, has no right there; and thou canst not say I am a thief or a liar. All thou hast brought forth is false, by claiming what is not thy own.

Satan's Friend. Thou art a liar to say I cannot answer it. Dost thou think because these arguments appear so clear in thy wisdom, they are in mine? I tell thee no. I have other questions to put to thee. Did not thy Father say, *They were from their father, the Devil, and his works they did do?* Then how wilt thou answer that? If God be the common parent of all men, how can they be from their father, the Devil?

Joanna. Our Saviour said *that*, in anger to the Jews, who called Abraham their Father, and said they were the seed of Abraham, when they were departed from *the faith* of Abraham, and drawn away by the arts of the Devil; who, hath now discovered to me *the way* he infused such wrong ideas into men's minds. So Satan had made them his children; and he might well be called their Father; for the Lord will not call Himself the Father of them that *deny* Him. Our Saviour said they were of their father, the Devil, because they did his works, *by persecuting the SON OF GOD*: But all that I have sealed, believe in the Thre-One-God. Our Saviour might as well have told them the Devil was their father, as Abraham: for they were departed from his faith. Then how could they be his Children? For neither Abraham nor Satan created them; so they were called *according to their faith*, as a woman, when she is married,

is called *by the name of her husband*: because she hath given up her *hand and heart* to Him. But if he dieth, and she marrieth another, she loses the name of the first, and is called after the name of the second: so it is with man. If we are influenced by the Powers of Darknefs, and give up our *hearts* to the Devil, we lose the title and right of calling God our Father; and become subject to Satan's being called our father, because we give up *our hearts* to him. Then he comes in but for a father-in-law; for Satan is not our father by Creation, Then what right hast thou to say, they that were sealed were of their father, the Devil, and his works they did do? Which I deny: for the works of the Devil are in open rebellion against God: which rebellion the sealed have *denied*. But the Children of the Devil are led by his spirit, and he cometh to them as a strong man armed to take possession of their hearts. But our Saviour said, there cometh ONE stronger than he, who bindeth the strong man armed, and taketh possession of *the whole* Himself.

Satan's Friend. I will give thee credit for that answer: because thou hast likened it to marriage. The very thing I wanted. Now if it is like marriage, it binds to the very person they are married to. Then if they obey the Devil they are married to him, and what shall break that bond? Here thou canst not answer a word;—so I shall abide by marriage.

Joanna. Then by marriage now abide. For when the husband dies, his name dies with him—to *his wife*, if she marries again. And when the marriage of God has struck Satan dead, his name is buried down *to every one*, that is wedded to Christ. But many women after they are married forsake their husbands, and follow others, whom they love better, so the marriage is broken: and so will the marriage of Satan be broken, as many do not al-

ways bind their hearts to the Devil. So to come to marriage will not always make Satan the husband: though he sometimes influences their hearts to follow after him, as a man influences the heart of a woman to follow him. But the creature's love is apt to change; and what is worse than love, turned to hatred? And so will the love of a christian turn to hate the Devil, after he hath been influenced by his ways:—And so that bond of marriage is broken, and is but a reed to trust to.

Satan's Friend. Now I tell thee if I do not confound thee by arguments I will give it up for Satan to answer for himself: and then he will make thee fear him, if thou wilt not love him. Thou sayest nothing is worse than love turned to hatred; and marriage will not bind for ever. But I will confound thee there. Thou sayest Satan's wisdom is like the moon encreasing. Then now I tell thee I am not come to the first quarter yet; but I shall answer from thy words of marriage. Thou sayest, marriage will not bind for ever: Yet, thou sayest, *the marriage of the Lamb binds all nations together.* Then how canst thou make that good, that marriage is like a broken reed,—and yet the marriage of the Lamb *binds all*? Here is a contradiction in plain terms. Thou sayest the creature's love is fickle, and apt to change, and nothing is worse than love turned to hatred. Now I tell thee in plain terms, thou hast foiled thyself: and if thou givest it up to me, it is ended, and the dispute is over. I come to confound thee, and convince thee, the Bible and thy writings is a confused nonsense together. Satan is a great and mighty being, and it is impossible for all the Powers of Heaven and Earth to overthrow him and take his power from him. Satan is almighty in power:—he had the greatest part in Heaven to join him; and the greatest part on Earth to follow him. When
the

the world was drowned there were *but eight persons* that regarded the Lord at all; and He was *forced* to work miracles to make any regard Him. When Christ died *to pretend* to men that He loved them, He and all his followers were overthrown by the mighty *power* of Satan. Now, foolish woman, grow wise. If God had been almighty, dost thou not think He would have shewn His mighty power before now? Why dost thou laugh at all these wise men, who tell thee there *never* will be no change: for I tell thee there never will. The power of Satan can *never* be conquered. Heaven and Earth may pass away—but Satan's kingdom cannot pass away. For I tell thee the Bible is false, and if thou answerest this thou art undone.

Joanna. Now I will see the mighty power of Satan. For I never saw any mighty power in him in my life: but like a thief, that is always robbing, and his fallen angels like a den of thieves, who wait in the way for a man, to destroy him: So does Satan, and his followers, wait in the way to plunder and steal. What master can keep his house in order when surrounded with a set of thieves, till they are all destroyed? Now, foolish friend of Satan; because, the Lord did not exert His power to chain Satan down, *as he deserved*, and let him reign to shew how wretched and miserable he would make the world, if he could; and let him work his wicked arts to *convince* men and fallen angels of the justice of his punishment, to be for ever excluded from all society:—Dost thou judge this *long forbearance* of the Lord, proves the mighty power of the Devil? Did Satan ever work one miracle to save his friends? Could he keep the seas from overwhelming Pharaoh, when he pursued the Children of Israel? Did he stop the lions' mouths when his followers were cast into the den? Did he stop the flames of fire when his followers came near them? Did he ever perform *any* mighty works, or shew forth
any

any mighty acts? Then now set forth his mighty power, but do not shew it as thou hast already done; like a den of thieves and robbers, filling up the measures of their iniquity, shedding men's blood, and by man shall their blood be shed. This is the mighty power thou hast set forth. And is this the king thou boastest of, that hath no power in Heaven or Earth, any longer than his appointed time? Yet thou boastest of his supreme power, that is nothing but *the sting* of a Serpent. Dost thou not know he never formed the World, Sun, Moon, or Stars? Neither did any good thing ever come from him. This is the king thou boastest of! that has not one virtue to plead: nor one spark of love did he ever shew to God or man. His whole conduct is what men of sense are ashamed to own. If they have walked in his ways and footsteps they wish to conceal it from the world, *being ashamed* of his vices. Now *I have* answered thee concerning the great and mighty king, whom none love; but all hate. Now I will begin with the King of kings, and the Lord of lords. He is worthy of a God in Might, Majesty, and Goodness, who made the Heavens for his Throne, and the Earth for his Footstool. He justly cast Satan out of Heaven to have perfect harmony where He was. God is a God of order:—but Satan is a Devil of confusion. God is a God of love:—but Satan is full of malice, envy, hatred, pride, and vain glory. Now the unbounded goodness of God would not confine him to outer darkness, till He had given him *a fair trial* and now a fair trial He hath given him. But now to come to marriage. The bonds are broken by death; and *that* death Satan soon brought in upon man. Here he tried to introduce *another* name, and another marriage, to draw the heart to sin against God, and *break of the first*: But there are many will not enter the second marriage, and there are many will

will not enter into marriage with Satan at all.— But where there comes a second marriage, if an opportunity offers, comes a third also. So the second is lost as well as the first. Now I shall explain this:—the first was in Creation. We were created to be one with God, and God with us. This union Satan broke off. Then he influences the hearts of men by every unruly passion to be wedded to sin; and sin is of the Devil. So here comes the second marriage. But the third changes, and brings in *another* name. Now this I shall compare to the two first marriages, that are pronounced dead. Man was pronounced dead, and Satan was pronounced worse than dead, as having the greatest curse pronounced upon him. Now I shall bring it to the marriage of the Lamb. First, the woman brought death on man: Here is the first passed. Secondly, she brings death on the serpent, who betrayed her to bring death on her husband: So man is dead, and Satan is dead, with the woman: For I pronounce both dead in trespasses and sin. Then who liveth to be the third, but HE that *was* dead and is alive, and liveth for evermore? So here I have pronounced marriage is changeable till it comes to the marriage of the Lamb;—whose love for the woman bore the blame the man cast on Him, (the Lord) that Satan might bear the blame the woman cast on him. So death was passed first on man: and Christ bore that death for man. Next it was cast on the Serpent: then *he must* die also. And what marriage can take place, but the marriage of the Lamb! seeing her Creator hath passed sentence of death on the two first? Now, that she may not remain a widow she engaged in the third, *which is the marriage of the LAMB*; seeing the two others were pronounced dead before. But Christ the spiritual Bridegroom was dead, and *is alive, and liveth for evermore*. And here the third marriage must stand, and unite the whole world with Him

Him. For Christ liveth and reigneth in the hearts of those *who see* that death was passed on man and the Devil:—*and none but Christ* can bring the dead to life; who raised Lazarus from the grave, *and raised HIMSELF in His present Body* as before. So He is not dead; He only *passed* that death for man:—for His body *did not see corruption*.--- Then how can Christ be counted dead as a man is dead? No, here he conquered death; and *will triumph over Hell*, and change our vile bodies, and make them like His Glorious Body: that in *this body of flesh* we may arise to *newness of life* in HIS LIKE-NESS; and have a communion with our GOD and a fellowship with JESUS CHRIST: that we may commune with God in our hearts; and *he hath promised* to commune with us, who is worthy to be loved, worthy to be feared, and worthy to be had in everlasting remembrance. Now see His wondrous Works in Creation, in Preservation, His Mercy, and Goodness over all His Works; and wilt thou not confess

*He is worthy of Honour, Praise, and Power,
To be ascribed to the LAMB for ever?*

Thus, shall my soul praise Him as long as I live, who hath passed from death to life, that we *may live also*. And the love men have had for the ways of the Devil, will be turned to hatred against him.

Satan's Friend. Here, thy last words have raised my anger and indignation against thee. Dost thou say men will hate the ways of the Devil? Thou art a fool. Every pleasure in the world comes from the Devil.

Joanna. What pleasures? I never saw one in my life, that came from him. Strife, envy, malice, hatred, revenge, murder, a Hell one with another, where they are willing servants to Satan: they are a burden to themselves, and to each other.

Satan's

Satan's Friend. Thou ignorant fool! Hath not thy life been made wretched and miserable on account of religion? Hast thou not been despised, laughed at, brought thyself to poverty, to live upon charity? See to what state thou art fallen? Instead of living in credit, like thy sisters, thou hast not one penny but what is given thee.—When these words were spoken, a double knock was heard at the door, upon which Satan's Friend cried out, damn that knock—It is Foley—I had no sooner penned the words, than another gentleman came up stairs—so his words were not true. I should not have written this simple thing, but that my readers may understand the following answers.

Joanna. Now, Satan, dost thou not see how soon thou art caught in thy lies? And now I tell thee, as thou hast begun to fall, so thou wilt assuredly fall. As to my distresses, I had sooner be a door-keeper in the house of the Lord, than to dwell in the tents of the wicked. I am happy to be a servant of God, though a beggar: But the tents of the wicked I hate. Thou wast stopped with a lie in thy mouth.

Satan's Friend. Thou sayest, I was stopped with a lie in my mouth. And how many hast thou told? Thou hast received a letter from Mossop and Pome-roy this day; and they have both given thee up; and thou said'st Mossop should yield. Now wilt thou not own that a lie? Answer for thyself.

Joanna. I will not give up either of them as yet. He that made the blind to see, can make them to see. I have more to say to Mossop yet. Hasty judgment is seldom right. The promises of God are Yea, and Amen.

Satan's Friend. Thou sayest the promises of God are Yea, and Amen. So they are, said and ended:—for I tell thee, I never should have come out of Heaven with the Devil, if the Lord had kept His word with me:—But His word was said and ended at once. Thou knowest not the deceitfulness of the Lord.

Joanna. I will not go to bed, nor close my eyes, before I have answered this blasphemy. It is like the lie of saying Mr. Foley was at the door. God is just: —He cannot act unjustly. God is Truth, Himself: and He cannot, nor He will not go from His Word; without men or angels make Him appear to do so, by their departing from His ways. But now the Lord has given *His word to redeem* His people, from the power of Satan, and from sin: But if we say we love Satan better than we love the Lord, we come under His wrath and just displeasure; and we *must* expect that the Lord will renounce us. Can a just Judge countenance injustice? Can the King of Glory be seated on His throne with those that neither love, fear, nor obey Him? And, this, I perceive, must have been the case of those who were cast out of Heaven, by *all their conduct here upon Earth*. So, what thou sayest, O fallen angel, sheweth thy arts and lies, and the justice of God, more and more, to cast thee out of Heaven.

Satan's Friend. Did the Lord command me to answer wherein He forfeited His word? I shall answer; and then judge if God be as just as thou makest Him.

Joanna. Thou hast assigned no reason at all: So I believe God is just to cast such an one out of Heaven; and will be just to chain him down with the Devils he came out with.

Immediately after this, a voice came to me, saying, Write Apollyon: and then was silent: And to his silence I was thus answered. —

O, Apollyon, what a fool is here,
To say Apollyon, fallen angels are,
Who fell from glory, and the highest bliss,
To join with Satan, and to lick the dust.
Joanna's name shall never stoop so low,
To write, Apollyon, *for thee to give the blow*:
To say thy name does surely stand the last,
No;---there's the way, I know, thou mean'st to burst.
Because

Because 'tis the last name that here does stand,
 Must gain the kingdom, now, I say, for man.
 So, if already she hath won the field,
 Confess thou'rt conquer'd, and begin to yield.
 And for thyself I bid thee to appear,
 To tell wherein thy God e'er wrong'd thee here,
 Or else thy silence must give thee the lie;
 Thou canst not answer to what thou dost say.

Satan's Friend. Thou sayest thou demandest an answer. I answer; it is not men learn from the Devil; but the Devil learns of men. Did Pomeroy give a satisfactory answer, when he said thou wast led by the Devil? Did he not burn *thy letters* to screen his judgment, that no one might blame him for passing such judgment, when he had received such letters? Now, what answer canst thou make to that? For we learn our wisdom from men, that we may share their fate.

Joanna. Then now thou art come to *confess* thy king is neither *mighty in wisdom, nor in power*: and thou art pleading to learn of men, to share their fate of redemption, and to gain *an interest* in Christ? But, know, thou must repent, if thou wishest to share the fate of good men: But if thou actest rebelliously, like the wicked, that break the laws of God and man, then thou must share the same fate with them.

Here Ends the whole Dispute with the Powers of Darknes.

FRIDAY, AUGUST 20, 1802.

VARIOUS Dreams, in part—One, in particular, relative to her father, whom she thought she saw very sick. He said, he was as sick as death, and threw off his coat and waistcoat, and also put off his shirt from his shoulders---so that his back was naked. Joanna pushed up the sash, and desired him to go

out upon the leads, where she thought he went immediately, and was partly out of the window, when Mr. Woollan entered the room.

Aug. 19. Another Dream, which Joanna had the night before, was concerning a large Black Horse, which she saw in the air with a man upon him, moving slowly at first, but swiftly afterwards.

Aug. 18. Another Dream, she had the night before that, when she saw a large number of horses, of different sorts; some in coaches, and some in carts, and some in waggons, with their heads and necks dressed with plumes of feathers of lead colour. Then appeared a hearse, with eight or ten horses, very elegantly dressed with black plumes, and the hearse the same—but they were so entangled one with the other, that they could scarce go along.

Aug. 17. The night before, she had another Dream; when she saw a large circle in the Heavens; in which circle she thought she saw herself, and many of her friends; enclosed.

Aug. 16. Some things of *consequence* were explained to Joanna, from some bullocks passing her window at two in the morning, and making various noises. Some were bellowing, some were snuffling, and some answering them at a distance. The cocks in the neighbourhood were crowing to each other. While she was listening to these things, *being perfectly awake*, a whirlwind came into the room, which immediately deprived her of her senses, when she was carried in the Spirit to Gettisham, into an orchard of her father's, where there were a parcel of bullocks, one of which came towards her, threatening with his horns, and she quickly run away. The whole of the Vision is too long to be now given.

Aug. 15, 1802. Joanna, for half an hour in the evening, was looking out of her window at a fire-balloon, which moved in various directions.

Note—The reader will see by the dates to each dream that they are purposely placed for the last to be first.

Now

Now I'll answer every dream,
 And every mystery I'll explain:
 And from *the last*, I shall begin,
 And backward go as thou hast done.
 For sick thy father did appear;
 And I am sick men's words to hear:
 Unto the window he did go
 Perfect, as thou persuad'st him to:
 Then to the window I shall come,
 My sickness shall be known to man.
Thy Dream †, thou hast not wrote it clear,
 Mark well, that Woollan did come there;
 And ask, why thou had'st order'd so,
 Out of the window he should go.
 His sickness then thou did'st declare;
 And now my sickness tell them here,
 That I am full as sick of man;
 As then thy father he was seen.
 Thou know'st thy father's back was bare,
 I shew'd the Dream, the whole to clear:
 And bare my back was made for man,
 Where are My friends by Me to stand,
 To prove my Gospel now is true?
 And hastening fast before their view,
 And Jews and Gentiles to awake;
 And make the Arians' hearts to shake,
 That do as firmly Me deny;
 As the Jews did that very day.
My Gospel no one does believe:
 I say, their words do men deceive;
 And so they'd soon deceive you all,
 And bring on man a fatal fall;
 And throw my Gospel all aside;
 The truth by man is now denied.
 For Jonah's Prophet* does appear,
 And yet they all deny it here:
 As thousands disbelieve the man,
 That e'er my Spirit to him came.
 While others do in Him believe;
 And full as much themselves deceive:
 Because they make him *more than man*,
 To bind him in the prison strong.
 And so ‡ *his Friends* do now appear
 His greatest foes; the truth I'll clear.
 No greater foes on Earth has He,
 Than those of His own house to be:
 That is, to join with Him in faith,
 To build *the House* § as He saith;

† Of her father. * Mr. Brothers. ‡ Over-zealous. § Of Jerusalem.

But, O ye simple sons of men!
 I tell you all your thoughts are vain;
 As wrongly you believe the man;
 As those that do deny His hand.
 So Nineveh is perfect here;
 They first believ'd in fervent prayer,
 And then did not *believe at all*;
 And perfect so's the faith of all.
 For some believe him *perfect true*,
 That like His words He'll surely do;
 While some do not *believe at all*;
 And so like Nineveh are all.
 And so, I say, you'll be deceived
 As Nineveh, what they believed:
 For all will find a Jonah there,
 And so my coming now is here;
As full in Spirit now in thee,
 As in the body they saw Me,
 When I by them was crucified;
 And now by most men I AM deny'd.
 Then like thy Father I may be,
 Sick of my friends, the whole to see:
 Like ———'s friendship to appear
 In all my friends, I tell thee here,
 Then I may well be sick of all,
 As thou art sick to see the fall,
 That doth in ——— so strong appear,
 And stumbles at the noon-day here,
 For all may see the noon-day Sun,
 When to this House thou first didst come:
 See how the *Serpent did appear*;
 See how, *thou fled'st*, the truth is clear;
 See how he hasty after came:
 See all His words that are made known.
 So altogether you compare,
 And then My Gospel you'd see clear;
 As perfect as the noon-day's Sun,
 And how I've circled in My own:
 That are, *the Stars, upon thy head*,
 Mark well their Crowns, how all is laid.
 For surely they must rise to shine,
 When I *the other part* do join,
 Workers with Me they do appear,
 For to bring in My Kingdom here.
 Then they are circled in My Throne,
 As in thy Vision they were shewn.
 So it is I have circled all,
That steadfast stand to prove the call:

For now the Black Horse does appear;
 Thou judg'st the Horse was Satan there:
 But I do tell thee 'tis not so:
 And to your Judges you must go,
 When sentence they of death do pass;
 Mark, the black cap display'th the face;
 What then, the prisoners have to hear!
 And so the cap does make them fear;
 Because of death it is a sign,
 And here's a warning to mankind.
 The Black Horse that was in the air,
 Foretells you all that death is near.
 If you stand out through unbelief,
 You'll find my Angels, like a thief,
 Come hastily on you unawares:
 So the Black may make you fear:
 As black your funerals do appear,
 So My destroying Angel's near.
If you my Gospel so deny,
 And say my coming you defy,
 To be according to My word:
 Then meet your Judge, and meet your Lord.
For I shall bring my Kingdom here,
 And they that live in faith and fear
 Shall see the coming of the Lord;
 And by them I will be adored.
 Because my love they then shall see:
 They've labour'd not in vain for Me:
 And I; their labour will reward;
 You'll find your God does you regard;
 And that your love is not in vain,
 But, simple men, do you complain,
 That I to man do speak too free?
 Then how my Bible do you see,
 That my delight shall be with men,
 If I in freedom don't begin?
 Or how could ye receive your Lord,
 In words that ye have never heard?
 No, no, I tell you, simple men,
In your own language I must come.
 For if my speech I now divide,
 Like Noah's seed 't must be applied;
 And find no way to build at all,
 If different speeches here did fall.
 For so their fabric all fell down,
 That they'd built up when in one sound:
 So in one sound shall all appear:
 I am come My Gospel now to clear,

And

And all my Bible to make good :
 Mark every promise how it stood ;
 And then the whole you may see plain,
 That my delight shall be with men :
 As it already has begun :
 For my delight they all shall see,
 Is join'd with them, that join with thee.
 Because they join with Me the same,
 And they shall know my every name.
 But from thy dream I'll answer here—
 The horses that did so appear,
 Shew how your nation fast will fall :
 The different horses tell you all,
What harness now you must put on :
 Or else the hearse for all will come :
 And you'll be hurst'd in the croud,
 When I send death to call aloud.
 For when thy book is gone abroad,*
 The hearts of men *will fast* be known :
 And like the bullocks will begin,
 To echo back their voice to men.
 And one the other they will call :
 The crowing cocks forwarn you all,
 The midnight hour is nigh at hand ;
 The *naked truth* will men demand ;
To know what woman now is here :
 That Hell can't conquer, men must fear.
 And fast the noises will abound,
 So perfect as thou heard'st the sound.
 For some I know will snuff at thee,
 And judge *invention* all to be :
 Because their God they do not know,
 Which way I mean to cast the blow ;
 To have it by the woman's hand,
 That *Satan must the trial stand*.
 So some will try to goad thee here :
 For Satan's friends will fast appear.
 Just like the vision thou didst see,
 I know the words do puzzle thee.
 What monsters then is now thy cry ?
 Can men with Satan not to die ?
 And my *bles'd kingdom* not appear :
 The fire-balloon foretels you here,
 How they will sport with fire below :
 Till with their masters they will go :
 And all will perish in a mist ;
 Thou seek'st a friend, and all was lost.
 And so will *all be lost* to them :
 They'll seek their friends, and all is gone :

That

That is the end, they'll not see clear,
 Which way My kingdom will appear:
 For they will lose the every fight,
 That now *my warnings they do flight*,
 So now thy dreams I've ended here.
 Three shepherds do with thee appear;
 And two in power support thy hand:
 Then I AM already joined with men.
 And as their face thou lov'st to see,
 I tell thee 'tis the same by ME.
 And see what change there now is come,
 Thou never wast so free with man
 Out of thy rank, that did appear;
 Thou never wast so free before.
 Nor they did never stoop so low,
 Such perfect freedom for to shew,
 With one inferior so to be:
 As they in all things are with thee.
 But how my work could this be done,
 If nought but *pride* appear'd in man:
 And thou embarrass'd soon would'st be;
 And dread their every fight to see.
 Then how My work could it be done?
 If different ranks did make you shun.
 In perfect harmony to meet:
 See thou the likeness for 'tis great.
 Because with ME 'tis just the same;
I am superior to mankind.
 But if in freedom I don't come,
 I know the embarrass'd hearts of men,
 No pleasure they would have with ME,
 Than thou would'st have thy friends to see,
 If they should come in haughty pride.
 How soon *did one* throw all aside:
 When all thy conduct it was blam'd,
 Thou instant wish'd to shun the same;
 And then the place to bid adieu.
 Thy former friends call'd to thy view,
 And to them wish for to return;
 When thou in secret grief did'st mourn;
 And instant wish'd to leave the whole,
 The pride of one would break from all:
 And quickly chill thy perfect love.
 For like the lady* soon'st thou'lt prove,
 And sick of London thou would'st be:
 Had I not held the heart of thee.
 In Bruce a shadow was of ME.

* A Lady travelling lately with Joanna, in a coach.

To say his house was welcome there,
 And unto it thou must repair;
 And Bruce is welcome unto Mine,
 When he this earthly house resign:
 Which man does call the house of clay,
 He's welcome then to come with ME.
 But now be wise, ye son's of men,
 Should I begin *as one* hath done;
 To scrutinize in every thought,
 Then your destruction *must be* wrought.
 No, no, I must not so appear;
 The trial none *that way* can bear:
 To tell you all your every fault,
 You might confess in heart and thought
 The words I'd spoken they are true:
 And call the past before your view.
 And then you'd all sink *in despair*,
 And say the trial none can bear;
 If in that manner I should come,
 Require *perfection* now in man:
 When I do know in man there's none,
 Their manners all to ME are known.

The Answer of the Spirit.—August 22, 1802.

MONDAY, AUGUST 23, 1802.

Now I'll begin where thou did'st end;
 Like Stanhope Bruce appear:
 I will not now condemn my friends,
 Nor blame their manner here.
 The ways of ME, were hid from ye,
 Then what can I expect:
 No more than men expect from thee,
 That don't thy words reject.
 No learning here does now appear,
 And none they want to see:
 But only judge their Lord is here,
 And wish to know from ME.
 But simple men should I now come,
 In words to her unknown:
 In different language to appear,
 To make My Greatness shewn:
 Then Hebrew here must soon appear,
 That you don't understand:
 If like Myself I now appear,
 'Twould foil the learned 'st man.

My

My Bible here does so appear,
In my own language spoke :
 And that I see no man can clear,
 For all's beyond your thought.
 Then I must come and speak more plain,
 To make the mysteries clear :
 If Latin is produced by man,
 You know the English here,
 Must *first be shew'd*, to have it known,
 And so my Bible stands :
 Had Satan all the mysteries known,
 He'd soon destroy all lands.
 So Adam's here ye now appear,
 The woman you withstood :
 And she the serpent conquer'd here,
 Then I'll pronounce *all good*,
 That now is done, behold My Son,
 Now's in the woman's form :
 And firmly she does stand with ye,
 And all her helpers gone.
 No woman here did now appear,
In faith for to stand out :
 When Satan's arts did all ensnare,
 To fill them *all with doubt*.
 Then now see plain, ye learned men,
 The woman's in My hand :
 I kept her perfect like her dream,
 If you can understand.
 The threatenings there, that did appear,
 But now his mouth is tied :
 My angels they did hold him there,
 And she's *the faithful Bride*.
 The women see, all fled from Me,
 While she in faith stood out :
 Mark how she to the city came,
 The other came in doubt.—
 Then now see plain, ye sons of men,
 A Solomon is here :
 That the true bride may be applied,
 Now see the mystery clear.
 The one gave up her every hope ;
 And did *the whole* divide :
 The other stood whose faith was good,
 And now *behold the Bride*.
 For parted she could never be,
 Her faith was firm and sure :
 Her Husband's death could never be,
 He lives for evermore,

Then you may come like Solomon,
 And see which bride is true :
 You know the husband's dead of one,
 And bring all to your view :
 The other here does now appear,
 To say her's is not dead :
 Because He lives for evermore,
 And there her faith was laid.
 Now I'll explain what this does mean,
 Like parting of the Child :
 The trial I did put to thee,
 And there you all was foil'd.
 For one stood out then full of doubt,
 And would have parted it so,
 It should not be to her or thee :
 Divided all must go.
 For I should come like thee to claim ;
 My God I well do know ;
 That He is mine, as much as thine,
 And there she felt the blow.
 For then came on the trial strong,
 And she did surely fall ;
 And like her husband, dead and gone ;
 She soon grew dead to all.
 So I have done like Solomon,
 To shew the perfect bride :
 She'd sooner say her Lord was gone,
 Than e'er her *Faith divide*.
 That was to say, he'd fled from she,
 And she'd no hope at all ;
 For if He did not live in thee,
 Then she might have *the whole*.
 For in her hand *the whole* did stand
 When I did bring thee here :
 Had I been dead, and thou mist,ed,
 Then she *the whole* must wear.
 And boldly say that thou didst lie,
 To say thy faith was *right* ;
 To run such hazard, as thou didst,
 For death would be the fight.
 Before you all, for thou must fall,
 And so a corpse appear :
 Then now see plain from every call,
 That *the true bride* is here :
 Whose husband, see, alive to be,
 And did preserve the bride :
 The other's husband's dead you see,
 And did her faith divide,

But

But I'll end here and say no more,
 For every step is plain:
 And from the text I'll answer here,
 And will *the whole* maintain,

AUGUST 24, 1802.

JOANNA saw an uncommon lightening in the East, like a fire-work, placed behind the clouds, and sometimes bursting out in six or seven places at once, like fire. Then the fire seemed to pass along behind the clouds. Once it broke out perfectly like the top of a house, but a young woman present, said, it was like a complete house. Another time it broke out like a fiery serpent, and seemed to run up along the clouds as a body of fire. Soon after it broke out again in five or six branches of fire, of a yard or two in length, running up the clouds. Then it would break out in various forms like a body of fire. Again it would break out like white flame on fire, in five or six places at a time, as if men were displaying fire-works, and shewing the different parts quick after each other. So it continued like a whole scene of fire-work, but *much more wonderful* than what could be displayed by men upon Earth. It continued from nine o'clock till eleven---though it began to lighten before that time. When it began to disappear at eleven o'clock, there appeared a body of stars joined so close, together, that Joanna could not number them, they appeared about the bigness of a man's head, and under them came up faint flashes of light, like fire that had been very great, but was going to decay; and in this state she left the window. Now I shall observe, this happened at the very same place, where she saw a fire-balloon a few nights before go to and fro, up and down, like a kite in the air, moving through *the same space*, as the lightening appeared to occupy in the Heavens.

The

*The Answer of the SPIRIT to the LIGHTS in the
HEAVENS.*

Now, Joanna, thee I'll answer;
 As the fight did so appear;
 Men shall know I AM thy Master:
 Like the fire was kindled there,
 Flash after flash will surely come,
 And wonders men will see:
 You little know what's hastening on,
 Behind the clouds there be,
 That will break out, if men *do doubt*,
 And sport with fire below:
 That is, in words, to jest with thee,
 My fire to them I'll shew.
 Now mark the place, ye fallen race,
 Men's fire did first appear;
 And so my words men do disgrace,
 And sport with fire here:
 But after come my every hand;
 As did to thee appear;
 And so it shall break in your land,
 If men do mock thee here.
 For I'll speak plain, ye sons of men,
 No God you judge to be:
 If you do think her life remains,
 To mock with Hell and Me.
 If I've *not* spoke, with Heaven *she* mocks,
 And boldly challenge there:
 That it was I kept back the stroke,
 When Satan did appear.
 For in my hand, she faith, she stands,
 And in my Name obey'd:
 Her strength in Me, is said to be,
 Or Satan would betray'd
 When he did come, with threat'nings strong;
 And strong they did appear:
 And will they say it never came,
 'Twas but invention here?
 Then now see plain, ye sons of men,
 She's come to sport with Hell;
 And say with it she did contend;
 What all invent herself?
 Will you believe, she does deceive!
 That's *all invention* here?
 I ask you what you do believe?
 Will both her mockery bear?
 Ah, simple men, your thoughts are vain,
 You were pronounced dead:

And

And perfect so your senses are,
 I tell you they are fled.
 If you can't see the mystery,
 What woman doth appear;
 Since Earth's Foundation first was plac'd,
Such Thing no man did hear:
 A woman's hand, so bold to stand,
 And Heaven and Hell defy:
 And boldly to contend with man,
 And give them all *the lie*.
 If from her head all this she'th spread,
 And I not in her form:
 You must believe, from what is said,
A wonder here is born.
 To judge, no God, to send no rod,
 Or yet His power defy:
 If from *Invention* all is shew'd,
 Her tongue she giv'th the lie,
 To tell you plain, ye sons of men,
 She has stood in Faith and Fear:
 And, my protection, seek'd to gain,
 She tell'th you all in prayer.
 If be't not so, you all must know,
 Her God she must defy;
 Because His power she cannot fear,
 To publish *such a lie*.
 And as to Hell, you must know well,
 Had she invent'd all there;
 His rage and malice she'd made swell,
 And her in pieces tear;
 He'd surely done, if she had come,
 Such arts for to invent:
 Her mocking would been catching there,
 And Hell in funder rent.
 So man is dead, as I have said,
 Because his faith is gone:
 I ask you, where's your *living faith*,
 What Rock you build upon?
 If you do fear, an impostor's here,
 That can impose on all;
 On God and men and Hell blaspheme,
 For so go'th on her call.
 Then surely I, who dwell on high,
 Must know that man *is dead*:
 If now he gives his God the lie,
 And say from her 't proceed.
 Then now begin, ye sons of men,
 To answer my demand:

Why

Why Heaven and Hell should silent dwell,
 And she invent *both hands* ?
 Such fools below, on Earth I know
 Will judge invention here :
 But, such a woman let them shew,
 Or let the fools take care.
 Because from man I now demand
 An answer just and wise :
 Why I support a woman's hand,
 If she acts in disguise?
 That all has spread from her own head,
 As fools do judge it here :
 You must believe your God is dead,
 And Hell cannot appear.
 So do not boast, where Faith is lost,
For there the man is dead ;
 And so on Adam it was call,
 Because his Faith was fled.
 So he was dead, as then I said,
For he'd no Faith at all ;
 To live in Me, by Faith to be,
 And soon grew dead to all ;
 That is, the Knowledge of his God,
 And so went on the fall :
 Till men begin, all dead in sin,
 But now the Promise see :
 That your Redemption it must come.
 The Good Fruit on the Tree,
 Must surely come, be't known to man,
 And now it doth appear :
 I'll prove it by the woman's hand,
 And every Truth make clear.

*The Answer of the SPIRIT to the Third
 Anonymous Letter,*

Which JOANNA did not mean to notice only in a few
 - words, which are before given in page 66. She was
thus answered by the SPIRIT:

I Left thee and thy friends to try your own wisdom concerning the letter sent to thee by an unknown hand. But oh, simple and unwise! Dost thou think such hellish arts shall go un-answered? I tell thee no. For Satan hath not reprov'd thee with more arts, than the man hath in his letter.

Never

Never did a man more artfully speak *against* his God, nor more strongly speak *for* the Devil, than *that man* hath. The letter was indited by the Spirit of the Devil. Now I command thee to put in print what he has said of thy third book, and my Answer to him. [Here follows the Answer of the Spirit; and next I shall answer for myself.]

Now I'll begin to answer man,
 Who wrote to thee in an unknown hand;
 Because his name doth not appear,
 But now My answer let him hear.
 If he the Serpent does not blame,
 Nor Satan's arts he don't condemn:
 But seek the traitor for to screen.
 Then answer me, ye sons of men,
 Why you such vices do pursue?
 As murder and adult'ry too;
 And strife, and envy, and debate;
 And all the ways of God you hate?
 Then sure your Maker you do blame,
 To say from ME such monsters came;
 As do appear in every land.
 Survey the vices how they stand
 In every act of cruelty:
 And will you say they came from ME?
 Then sure your MAKER you must blame,
 And put the Lord of Life to shame:
 Because the Devil you *will* screen,
 When I pronounce'd all came from him.
 "But will you say you do not mean
 "Your Maker's ways for to condemn,
 "For you approve them just and right:
 "Your God you never meant to flight;
 "And all His ways you call them just,
 "Yet still the Serpent you'll *not* cast:"
 But *sooner* bring the blame on man,
 To have the day of vengeance come
 With double fury on *your* head?
 Ye sons of Hell! 'tis there you plead,
 To bring the vengeance *all on man*;
 By Satan's arts you've laid your plan.
 For if the Devil you will clear,
 My fury must on man appear:
 Because My will it is not done,
 A whit like Heaven, I say, by man:

For there my will is TRUE obey'd,
 And perfect love in all is laid;
 And perfect happiness complete;
 And all in harmony do meet:
 With unity in every sound!
 And saints and angels do abound,
 In perfect love, to praise My Name!
 Now answer me, ye son's of men,
 Why it is not the same below?
 Such different spirits you do shew,
 That my will is *not* done on Earth,
 As 'tis in Heaven; mark what I say—
 Yet for it, I did bid you pray—
 My Kingdom must come in this way.
 But yet I see it is not done:
 And will you say the fault's in man?
 Then surely man *I must destroy*;
 For now *my Saints; I will enjoy*
 In perfect harmony with ME.
 My Kingdom I'll bring in this way;
 And have My will be done on Earth
 As 'tis in Heaven; the Scripture saith:
 And there, my will is done by all,
 And so to Earth it *now* shall fall.
 So if the fault is now in man,
 Because it is not perfect done:
 Then surely man I'll *now* destroy,
 My perfect Saints I'll *now* enjoy:
 Who have GOT CHARITY FOR MAN,
 And *wish the Serpent to condemn*.
 So my *Deluded Followers* here,
 With ME, in triumph shall appear;
 Because they cast the blame on Hell,
 And *Charity* in them does dwell;
 To judge their Maker made man first
In innocence, when from the dust;
 And then, He did pronounce them GOOD,
 And in that manner man *would* stood;
 If Satan had not drawn away,
 And tempted man to disobey;
 And *always* work'd upon men's hearts,
 That they from God might all depart.
 And now the truth, to prove it clear,
 They wish'd to cast the Serpent there,
 That they as God's may surely be;
 And the good fruit they wish'd to see;
 And have the evil all destroyed:
 As Satan has too long enjoyed,

To rob mankind of every bliss;
 When Hell is *conquer'd*, man will *miss*
 The *hellish arts* he tempts men to:
 Revenge, and murder, *bid adieu*—
 And all that do destroy their peace.
 Their *tears* with Satan then will *cease*;
 Which saints and sinners both do feel:
 Mark, when he bruiz'd the SAVIOUR'S heel,
 That he in Judas did appear?
 And will mankind support him there?
 Then look to Judas, as a man,
 He *hang'd himself* for what he'd done.
 And will you say *that man's the worst*;
 And say, the Serpent *shan't* be cast?
 Then now like Judas you appear,
 And hang yourselves, your guilt to clear.
 For if that man was *not* betray'd,
 The SAVIOUR'S BLOOD is on your head:
 And there the vengeance it must fall;
 Satan or man *must pay* for all.
 The day of vengeance now, is nigh,
 That I had in my heart *that day*.
 And now I ask on whom 't shall fall?
 The *unknown hand* foretels you all,
 That he for Satan does appear;
 And in the woman I AM here,
In mercy to redeem the man
 From all the powers of Satan's hand;
 And to the root the axe lay there:
 But man is come the root to clear;
 And all the branches to cut down,
And let the root bide in the ground,
 That every branch may spring again:
 Because for Hell *he doth maintain*,
 That Satan don't prevent My will
 From being done: Vain man! stand still,
 And tell Me why it is not done,
 That I AM so deny'd by man?
 As many hundreds I have tried,
 And yet *by all* I'm now denied.
 None, but My *seven Saints*, I see,
 That do the perfect will of ME.
 And mad, you fools, do now begin,
 I say to blame My chosen men:
 But when my chosen do appear,
 You'll find yourselves *mistaken there*.
 For you have built upon the sand,
 To bring down *vengeance* on your land:

And

And all your fabrics must come down ;
 For Earth and Hell must hear the sound :
 That I shall *now* avenge My blood ;
 For perfect so My Bible stood.
 And the last error *will* appear
Worse than the first, I tell you here,
 If you do bring that day on man :
 Then heavier now you'll feel my hand ;
 Tho' swept and garnish'd you have been ;
 You say, by Me all cleans'd from sin.
 But now, the tempter doth appear,
 With spirits worse than 'twas before :
 And entered strong into the man,
 Which made him lay such wretched plan,
 To throw my Bible all aside ;
 By Satan's arts are all apply'd
 In every word that he hath spoke ;
 And now I *shall* turn back the stroke.
 Thou child of Hell dost thou appear
 Full of all mischief, I see clear ;
 And true Religion thou'st pervert ;
 Satan *thou screen'st*, and man *thou'st hurt* ;
 And thy blind eyes can never see
 The mysteries in My Bible be.
 So Hypocrite, no more appear,
 With all thy boasted goodness here :
 For thou art like the whited wall,
 That's clay within, and so thou'lt fall :
 For nought but night in thee appears
 And like the Owl, thou'st spoken here,
 That very seldom flies by day ;
 And so *thy name's conceal'd* that way.
 And well thou may'st keep back thy name,
 To plead for Hell, O man, for shame !
 For men like Devil's must appear,
 If Satan's arts so tempt them here ;
 And JESUS' BLOOD must be in vain,
 If men for Hell will still contain :
 That all the fault was then in man,
 Which made them lay such wretched plan :
 Nor could My dying words be true
 "*Father ! they know not what they do.*"
 If Satan had not blind'd their eyes,
 My Gospel must be full of lies.

Here I have ended the Answer of the Spirit ; and now
 I shall begin to Answer for myself to the Anonymous
 Letter.

I have found the truth of the words said to me; that as many various ways as the Powers of Dark-ness has spoken to me by the hearing of my ear; so many ways will he work on the minds and hearts of men. And this is made manifest from the unknown letters sent to me. But the last astonished me more than all, which I did not intend, *till I was commanded*, to answer; as the writer seemed void of sense, reason, and religion. He has quoted many texts, of scripture, without applying them in any sense or order; or understanding what they meant. It would take a book fully to explain all the texts which *he has jumbled together, without knowing how to apply one of them*. So I shall leave this incoherent nonsense of applying the scriptures, and come to what he has said of my third book: for I shall make what use I please of *Anonymous Letters*. You say, you quote my third book, page 105.—“*There-fore it is impossible for the will of God to be done on Earth, as long as Satan’s power reigneth, for his arts are as many as his power is great.*” Now let the reader mark his words which I quote from his anonymous letter. “This doctrine which you are teaching is one of those hellish doctrines mentioned in the Revelations, under the head of *Abominations of the Earth*. Now as there are only two wills, *viz.* the will of God, and the will of the Devil; and as you declare that man cannot do the will of God, because the power of the Devil is so great: it follows, if you speak truth, that man must do the will of the Devil! O full of all subtilty, and all mischief; thou child of the Devil! thou enemy of all righteousness! wilt thou not cease to pervert the right ways of the Lord?” Now I answer, were not the apostles prevented from doing the will of the Lord, and their lives taken away? Were not the martyrs put to death, and they prevented from doing the will of the Lord? Were not the prophets hid by fifties in a cave, that they could

could not come out to do the will of the Lord? I might bring forth a multitude of instances from the Bible, as well as from ancient histories; that men have been prevented from doing the will of the Lord; which *I ascribe* to the Powers of Darkness, working in the hearts of men to be at enmity against God and His followers. *But you set forth, that men are devils themselves.* And whom do you judge makes them so? "Let no man say when he is tempted, that he is tempted of God, for God tempteth no man," neither can He tempt men to evil. And now let me ask, who it was that destroyed these holy men? Was it by the will of God or by the will of Satan? If you say it was by the will of God, then you make him the author of all evil, and I may answer you back in your own words, "O full of all subtilty, and all mischief, thou child of the Devil! thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?" But if you say it was the Devil that worked in the hearts of men to destroy the followers of the Lord, and to prevent his will being done, then, I say, you come to the meaning of my words, and which I can prove from scripture, *viz.* That the Powers of Darkness have always worked in the hearts of men, to persecute the people of God, from the time of righteous Abel, to the time of Zacharias, son of Barachias, whom they slew between the temple and the altar. And now let me ask you, by *whose will* is Mr. Brother's confined, who you say is a true prophet of God? Now it will appear plain, that he who denies this must deny his Bible. And I will prove the will of God was never done on Earth as it is in Heaven, since the fall of man. And we might as well say, our land is at peace in the midst of tumults and wars, and the enemy pursuing us on every side; as say, we enjoy Christ's peaceable and glorious kingdom; and that His will is done on Earth as it
is

is in Heaven ; while the enemy of our salvation is daily working in the hearts of people to war against God and His followers. Was it not so, what need had our Saviour to come and destroy the works of the Devil, if he did not work in the hearts of men to do evil? And what need had Christ to conquer Death, Hell, and the Grave, if the Devil did not try to conquer man? Do we not say, we are tied and bound by the chain of our sins, Lord, of thy great pitiful mercy loose us? Did not our Saviour say, the God of this world had blinded their eyes, that in seeing they could not see, and in hearing they could not understand? I might fill a book with texts of scripture *to prove the Devil is the grand enemy of mankind*. Our Saviour compared him to the strong man armed entering a house, till there cometh one stronger than he, and bindeth him. Now let all men know, that it was written of our Saviour, the day of vengeance was in His heart.---On whom will men pray to bring that day? Upon Satan, to bind and cast him down, as being the author of every evil. Or will they wish to bring it on man, and say that all evil is done without the Devil's temptation? But let no man misunderstand me, to suppose that casting the blame on Satan is an excuse for sin. No, we are commanded to draw near to Christ, and He will draw near to us. Resist the Devil, and he will flee from us:—But we cannot resist the Devil without a strong saving faith in Christ. It was *a wrong faith* that destroyed the Jews, and not their want of learning: for they were a people of the greatest learning in the Scriptures; as being the chosen of God, and to whom His oracles were committed. But no man by learning can find out God. No man can find out the ALMIGHTY to perfection. Therefore, it is written *by Faith* are ye saved;—and it is said they perish through *unbelief*. Now, if the Jews had had *a saving Faith*, they would have known

known the miracles our Saviour wrought, could not have been done without the power of God; and that power He would never have given to any man, to assume the Son of God, if *He was not*. Moses worked miracles as a man, and confessed them to have been worked by the *Power* of God. He never professed himself more than man---yet, the *Lord concealed his body, that the children of Israel might not worship him*: But the Body of Christ was ordered to be worshipped; and our Saviour, Himself, commanded it to be done, and told them in, and through, His Blood we must look for Salvation. Now, if men had *a right faith* in God, they could never believe He would give that power to a mere man: for the Lord saith I AM God, and there is none beside ME: My honour I will not give to another:---but the FATHER honoureth the Son. And he saith, in the Psalms, “Thou art My Son, this day have I begotten Thee; and I will give Thee the heathen for Thine inheritance, and the uttermost parts of the Earth for Thy possession.” And He gave Him a name above every name, that at the name of JESUS every knee shall bow, and every tongue confess that He was Lord over all. So He gave Him *Power over all*:---To arise from the dead. After He was crucified He appeared in His Perfect Body as before; and could make Himself known or *withhold their sight*, that they might *not* know Him. This could not be done by any, unless a God, superior in power to man. It was the wrong faith the Jews had in God, that blinded their eyes, and made them become an out-cast nation. For when they knew God they worshipped Him, not as God, who said His HONOUR He never would give to another: but if Christ had not been His Son, as He said, He must have given His Honour to another. To give Him a Name in the Bible above every Name, and gave Him power upon Earth.

Earth above every man. And to convince mankind that He was the Messiah, He said, *at His second coming*, when the fulness of time was come, He would send His Son, made of a woman, made under the law, to redeem those that were under the law, that no man might be deceived: For was He to come in the fullness of His Spirit, and reveal His whole will to man,—throw open all the mysteries of the Bible *by man*—and give him the power of working miracles; then, He would rob Himself of the honour *due* unto HIS NAME; and give the glory of His Son to a mere man: The Gospel must perish, and the Jews would soon say, “*This is the Messiah--- This is the Christ foretold of by the Prophets.*” So they would never look on Him whom they had crucified—nor at the name of JESUS there is no knee would bow—nor no tongue confess HE was the SAVIOUR of mankind. The Old and New Testament must be null and void; and man be *preferred* above his Maker and Saviour, who died for man. To redeem him from Death, Hell, and Sin. Now, to *prevent* man from robbing God of His honour, which is *due* unto His Name, and to make Christ, (as foretold by His Prophets,) the *desire* of every nation; He hath revealed Himself to *a woman*, that no man might boast and take this merit to *himself*. I have showed in my former writings, the wrong Faith of the Jews; and here I have shewn you what would confirm *that wrong* faith, if the Lord revealed himself to *a man*. And the Gentiles must have as wrong a Faith as the Jews, if they judged the Lord would carry on a work that was not of His Spirit, in so wondrous a manner, to strengthen the hands that hang down, to confirm the feeble knee: (perfect, as recorded in Holy Writ.)---The Earth to persecute the woman---the Earth to help the woman---the Serpent to cast out floods after her, when she was fled from him, which he did for seven days after she was gone, to a place *prepared* for her.* So they that

O

have

* Read Revelations, Chapter 12.

have a *right Faith*, will see their Bibles clear; and he that hath a *wrong Faith* will perish through unbelief. This is my answer.---Here comes the answer of the Spirit, spoken in verse.

Now, Joanna, thee I'll answer;
 Perfect as the words do stand;
 Perfect so is all my Gospel:
 So thou answer now the man.
 For the last that thou hast written,
 Must in public print appear;
 There my foes shall sure be smitten,
 That *prefer another* here,
 To be *equal* with their SAVIOUR:
 Therefore, now I've tryed man,
 I let Satan foil the Prophet,
 For to shew my every plan.
 Satan there did strong appear,
 My Gospel to destroy;
 And so I let the fool go on,
 The truth for to enjoy.
 To shew you plain, ye sons of men,
 A man would never do;
 For ME to come, in *his own* form,
 And bring all to your view:
 No, this is done to shew the man,
 How I must *first* appear;
 And *must be* in the *woman's form*,
 To make my Gospel clear.
 Now I shall come to answer man,
 How the Creation stood;
 The first I did create the man,
 And there I shall allude:
 As 'twas from him the woman came,
 Then see, the man was *two*;
 The man and woman *first was one*,
 And bring all to your view.
 So now, the same, ye sons of men,
 As Adam stood at first;
 The woman surely from him came,
 And here the truth must burst.
 For I AM come, be't known to man,
 THE SECOND ADAM FOUND:
 And from Me is the woman come,
 Perfect, like Eve's, the found.
 So now regain, ye sons of men,
 I'll make your mountains strong:
 The sword I left in Paradise,
 Shall bring you back again.

The

The *TREE OF LIFE* bring'th on the strife,
 I told you so before;
 A child does struggle in the womb,
 When life in him appears:
 So in the womb of Providence
 All this hath been decreed;
 When I, like Adam, do appear,
 'To bruize the Serpent's head.
 The *perfect man*, like Adam, came,
 For to create *all new*;
 The ways of 'Hell for to condemn,
 And all his arts to shew.
 Then from My side I took the Bride,
 As Adam came at first;
 And your Redemption is applied,
 And here the truth must burst:
 Because from ME, the *Bride* you see,
 As Eve did first appear;
 Not of the dust created—She,
 But of the man, see clear.
 Bone of his bone, to man was shewn;
 I said, the *two were one*.
 A *Second Adam* must appear,
 E'er your Redemption come:
 But how can ye so blinded be?
 Can Adam now appear,
 Without his Eve, do you believe?
 Now, see the myst'ries clear.
 No, I must come, in Adam's form,
 For to *CREATE all new*:
 And from ME must the woman come,
 The *good Fruit* for to shew:
 And She must *end*, as Eve *begun*.
 The strong dispute with Hell:
 If Satan first did conquer there,
 And man with her did fall;
 Then now see plain, ye sons of men,
 The woman conquer'th here:
 And *by her stand*, is MY command:
 The *TREE OF LIFE* is near.
 For every way, to you I say,
 The Sword did surely turn;
 And every way, to you I say,
 I'll make her foes to mourn.
 Oh! how could ye so simple be,
 To think the *TREE OF LIFE*,
 So very strong preserv'd should be,
 If I'd not end the strife:

But now see clear the mystery there,
 Had man *eat it at first*;
 Under the Fall, I tell you all,
 Then *fatal life* must burst.
 Then he *must live and ever grieve*,
 Lamenting of his Fall;
 For how could I the man reprieve
 In fetters bound by all.
 Satan would say I told a lie,
 Was man pronounced dead?
 And as the TREE OF LIFE was nigh,
 And man to it was fled,
 And eaten there. Did he appear
 Where life did all remain,
 Then how his guilt could I e'er clear,
 What Life could he regain?
 For all was lost, as it was plac'd;
 If, eaten, *by the fall*.
 I ask, what Life could he e'er taste!
 What lands could he recall?
 No mortgage fee! was left for he,
 That I could e'er redeem;
 For out of hand, you'd sold your land,
 And Satan's claim would come.
 To tell you all, now from the Fall,
 That as the tree did lie;
 As death *did leave*, judgment *must give*,
 And you for ever die.
 For so did fall, he'd tell you all,
 And judgment must appear;
 The TREE OF LIFE could he recal,
 If he *had eaten there*?
 By Satan's hand then he must stand,
 For *so* the tree did fall;
 It was to live for evermore,
 And so you must live all.
 So now see plain, ye sons of men,
 Which way the tree did fall;
 The TREE OF LIFE must end the strife,
 And the good Fruit recal.
 So death did leave, be not deceiv'd,
 And judgment so must find.
 The TREE OF LIFE must end the strife,
 Preserved for mankind.
 Because that there it did appear,
 For all was plac'd for man:
 And his Redemption *now* draws near;
 The TREE OF LIFE's at hand,

That

That ne'er was tasted, tho' 't was plac'd,
 A tree for man below :
 Then now be wise, ye fallen race,
 Satan *must feel* the blow.
 The tree did fall, I tell you all,
 A fatal curse for him ;
 As death did leave, judgement must give
 The TREE OF LIFE to man.
 I sent my sword to guard it there,
 My gospel now shall come.
 So learned men, you must begin,
 To throw your Bibles wide ;
 And all the mysteries now see plain,
 And how they are all applied.
 Your Bibles see, they are hid from ye
 You do not understand ;
 But the Creation now you see,
 And now the whole command.
 Now I'll begin to speak more plain,
 And end with man the strife ;
 Tell me, ye shepherds, what I mean,
 To save the TREE OF LIFE ?

Now I shall begin with my Shepherds, and end
 with my Sheep; and call you back to the Creation.
 What, suppose ye, was the Tree of Life preserved
 for, with Cherubims and a Flaming Sword to keep the
 way of the Tree of Life ? Let my Shepherds answer
 what means the Creation, if they deny the Redemp-
 tion. You say, as a tree falls, so it lies. As death
 leaves us, so judgment finds us. O, simple men!
 how do ye understand the words? Do men let a
 tree lie where it falls? Do they not immediately re-
 move it, and cut it to pieces? Do men leave a corpse
 for Judgment to find it, where Death leaves it? I
 tell you, no! Death leaves a man, if he strikes him
 dead on his bed: but you soon remove him to the
 cold chambers of the grave. But you say it is spi-
 ritually meant: This is as wrong as the other. When
 death has struck a man dead, his spirit wandereth to
 his home unenlightened, to that perfect state of hap-
 piness or misery he is soon to enter into. But at the
 Great Day, judgment will not find him in that state.
 The righteous will *then* be ten thousand times more
 enlightened

enlightened than at their death: and the wicked, who died in a hardened state of sin, judgment will find them in a state of bitter repentance, when *they have suffered* the punishment due to their sins; though it is written, there is no repentance in the grave, whither ye are going. No, the dead cannot repent in the grave, for there they are turned to their native dust, and the dead cannot praise God. But the Spirits of just men will praise Him with ten thousand times more harmony, happiness, and love, than while they are bound in these earthen vessels of clay. So I shall shew the meaning of the words—"As the Tree falleth, so it lieth." As death leaves us, so judgment will find us. Then it cannot be applied to men's departing from this world to another. But, as the Tree fell in Paradise, so it lieth, for judgment to find it. The evil fruit was plucked; and the good fruit remained: and the curse was laid upon that Old Serpent, called the Devil, to be *above* every living creature. So death left him; and so judgment *shall now find him*. Death brought the man and woman to see they were naked; and so judgment *now* finds them: for there is no more wisdom in man to understand the mysteries of my Bible, than there was clothing on Adam and Eve. For now I AM come to try their wisdom; I find them naked, and they hide themselves from My Presence: So death left them; and so judgment *now* finds them. The man cast the blame on the woman: So death left him, and so judgment now finds him. The woman cast the fault on the Serpent: So death left her; and so judgment *now* finds her. But death did not leave her temporally *dead*: and now judgment finds her *alive*. Death did not strike Adam totally dead; and now judgment finds him *alive*. Death left him to be fruitful, multiply, and to replenish the earth: and so judgment have now found him: As some have begun to multiply and replenish the Earth. Death left him, and cast him out of the garden, and placed a sword to keep the Tree of Life:

So

So now judgment has found him using *that sword* to defend himself, to *preserve* the Tree of Life:— that he may fight and overcome, and have part in the Tree of Life. For as death left you, judgment has found you. As the tree fell, so it *shall* lie. It fell with the greatest curse on the Serpent, which is called the Devil: and so judgment *hath* found him deserving a curse above every living creature. And *that* he shall find when I begin to answer him.

And man shall see it plain:
As death did leave, judgment will find,
Awake ye sons of men!
Strait as the line, they all will find
How death did leave them there;—
And now, you'll see the mystery,
Judgment must so appear.
But I'll end here, and say no more,
Till learned men dispute;
If they can't see the mystery clear,
I'd have them to be mute;
And own their understanding hid,
They cannot see it plain;
Then I shall shew *the Corner Stone*
That shall *the whole* maintain.

The following is spoken by the Spirit; which will assign the reasons given to me, why the Lord hath permitted the Powers of Darknesh to foil the Prophet, Mr. Brothers: to convince mankind of the folly of chusing a man to be invested in the Power of My Spirit, *before I pour out My Spirit upon many at once*. Thou knowest in the beginning they stumbled at My revealing My secrets to a Woman: This appeared so unlikely a thing to mankind, they would give no credit to the truth of it. Now, to convince men of their error,—of My coming in the Power of My Spirit to a Man; I permitted Satan to go as an Angel of Light, and foil the Prophet, by telling him whatever lies he could; to shew the folly of mankind, how soon they would worship the creature above their Creator, and forget the Lord that bought them. For, I see many of his mad followers have no desire
for

for Me, or My Peaceable Kingdom, only the honours of men: therefore, *I ordered* all these things to go into print, as a reproof to My Prophet; and if he humbles himself, *he shall* be exalted; but if he exalteth *himself*, he shall be abased.

And now I will tell thee, why I suffered him to be led by a wrong Spirit. After prophecyng in My Name, and many of his prophecies coming true, I suffered a lying Spirit to deceive him, as *some* that believed in him judged him *more than man*; and and looked on him as the Saviour, who was to come and redeem Israel. But *that Redemption* must come by the blood of Christ: and as long as his mad believers judge him *more than man*, and rob Me of the Honour due unto My Name, the Prophet will never have the power to work *one miracle*. It is not the prison confines Me from working miracles for his deliverance—no more than it did for Peter. But know, the Disciples judged themselves *but men*, though they had the *power* of working miracles, they did not boast of any power that was given to them, but gave unto the Lord the glory due unto His Name.—And this ye must *all do*. before the Lord will work any mighty deliverance *at all*. The Lord will never give *one man* the power of working miracles *alone*, because no man shall worship man as a Saviour.—[*Here end the words spoken by the Spirit.*]—But this does not exclude him from being the Prophet, and prove, that the Lord has never spoken by him at all: for I am well convinced the Lord did speak to him concerning the war; as He well knew how, it would end.—And no man could build up what the Lord was pulling down. So, if a man be punished for obeying the will of God, *He will punish those that punish him*.—I received a letter a few weeks ago, saying, there was not one shower more for keeping Mr. Brothers in prison.—But I was immediately answered, “if there was not *one the more*, there *should be two the less*.” After the three years Plenty were over; which is
promised

promised in my first Book of Prophecies, and first Book of Letters, page 31.--But I have foiled them this summer. I sent rain to beat down the corn, and so I will beat down the sons of men. But as the weather changed at thy coming hither out of London, *the second day of August*, to bring in a glorious harvest *this year*, so they may expect it another year, till I have gathered all My wheat into My garner, and all My friends are sealed up---*then let the chaff take care*. I have promised three years good harvests, if, I *find friends to carry on My work*---And if they do not draw back, I shall not draw back.---But I have *this year set signs* before them,---I shall beat them down in My anger, and burn them up in my hot displeasure. But let them not boast they have *this year* too great a plenty, before they see the prices fixed, and the harvest clearly over. But I was told, the *eighteenth of July*, in the midst of the rain, when my friends enquired concerning the harvest, there should be a plenty *this year* for Believers; for, if the Lord cut short the harvest, He would cut short the land also. But, O foolish people, and unwise! Why do ye suffer Satan to blind your eyes so, to call down curses upon your head, to hold God to His threatenings, and not to His Promises? If the writings were now of God, there must be three good harvests, before the threatening harvest can come to be bad. Then you would hold God to His word, and the good harvests must appear. But Satan tempts you to plead the threatenings made against you—but not the Promises made for you.—So ye perish for want of knowledge, and as your Faith is, it shall happen unto you. If you demand a bad harvest, a bad harvest shall come. But let the three years plenty be over first—that plenty, however, is partly destroyed, because of your unbelief. So, if ye stumble at the noon-day Sun, ye will grope for the wall like the blind. No more have men discerned their Bible: no more have they

P

discerned

discerned thy writings, which were made *by the same Spirit*. And as men are pleading, the threatenings in thy writings must come to make them true—but not the promises—So they are pleading the Bible's *the same*. They are holding God to *the threatenings* pronounced against them: but never pleading *the promises* made to them for man's Redemption. Yet, “they do not see that darkness hath covered their eyes, and gross darkness the hearts of the people.” But, as you are *so eager* for a famine, remember, I told you in my third book, it would never come in my days.* But as men have begun to challenge my writings, are not true; I now, challenge the whole world, and say, there never were prophecies more clearly fulfilled in the Bible, than mine have been from 1792 to this present day. The War with France, Spain, and other nations, came, as foretold *by me*, in 1792. The dearth followed, as foretold by me at that time. Every distress on the nation came to pass as I then wrote. Every harvest hath come as I said. But how could my writings be true, if there had been a famine *this year*? For then there could not have been three years plenty, as declared in my first book,† if ministers began to search out the truth of my writings—which is *publicly known* to the world they have. O simple, and foolish people! Did I not know better for myself, than ye know for me, I would not have run the hazard of disputing with the Powers of Darkness, as I did for seven days, for all the world? And, I am well-assured, there is not one man upon Earth could have stood in my place, and have held out against the Powers of Darkness, as I did, without the Lord was with him, no more than he could make the world. Let any man or woman begin in their own wisdom to say, the Lord saith, (when He had not spoken,) and declare, He had commanded them to seal up the people in His Name, and say, Satan should be cut off from the face of the Earth, *if he tempted those that were sealed*, as man was,

* See Page 133, Third Book.

† Page 18, First Book.

was, (being cast out of Paradise,) when he eat the forbidden fruit;—and say, the Lord would rend the kingdom from Satan, as he did from Saul, if he disobeyed, as Saul did—and as Pharaoh was destroyed in pursuing the children of Israel; so should Satan be destroyed if he pursued by temptations those that were sealed; for, as He had fat bounds to the proud waves of the sea; so had He fat bounds for Satan the same: Now, let any man or woman do this of their own selves, and say, the Lord had commanded, when He had not—and let the Power of Darkness break in upon them, and threaten their lives if they did not destroy these bonds, which they had no authority to make;—they would soon find themselves, like Belshazzar, when he saw the handwriting upon the wall, and his knees smote one against another,—they would soon find their hearts fail them for fear, and they would soon renounce *all* they had said, and be glad to escape with their lives—and, instead of binding Satan the stronger; they would quickly give up *all*, and Satan bind them. For, if they had *forged* the Name of the Lord, He would never have *delivered* them—then what Rock had they to fly to? I must be plain to tell my readers, I could no more go through what I did for seven days, if the Lord had not kept me above myself by strength of Faith, than I could have made the world. For the jarring of a clock, or the moving of a door, did chill my blood in the nights, till the promises of the Lord broke in strong upon me, saying, “*Fear not, for I AM with thee, and nothing shall harm thee.*” So the promises of God kept my spirits above myself, and made me say, in the words of a Hymn,

“ Fearless of death, of ghastly Hell,
 I’ll break through every foe :
 For arms of Faith, and wings of love,
 Shall bear me conqueror through.
 In vain the sons of Earth or Hell,
 Tell me ten thousand frightful things;

My God in safety makes me dwell,
 Beneath the shadow of His wings.
 Let Earth, with all their rage inform,
 And hellish darts be hurled;
 Now, I can smile at Satan's rage:
 And face the frowning world.
 Let cares, like a wild deluge, come;
 Or seas of sorrow fall:
 God is my Hope, my Heaven, my Home,
My God is all in all.
 My Rock, my Anchor, now is sure;
 My God is mine for evermore.
 And I, like Eve, may stand amaz'd
 At this Creation, now, and gaze,
 With equal wonder so on man,
 If they can't see from whence the hand,
 Wond'rous in Wisdom, all Divine;
 Wond'rous in Power; but, oh! not mine:
 That preserv'd me in the flames.
 All I own to JESUS' name:
 Then to JESUS I'll submit;
 Cast my Crown beneath His feet:
 All my ways to Him resign,
 He kept me by His Power Divine.
 "I, the wine-press trod alone;
 "With me to assist was none:
 "Unless it was my SAVIOUR's hand,"
 That did support me, then to stand
 By Faith; it was the Gift of God:
 And Satan *now* must feel the rod,
 As he his Maker did blaspheme.
 Awake from sleep, ye sons of men,
 And you, like Adam, stand amaz'd,
 For Eve on you doth strangely gaze:
 To see the sleepy sons of men,
 That cannot see the mystery plain.
 Your Bibles you have thrown aside,
 Your senses they are lost in pride:
 Who judge all from a woman's hand,
 Such talents great can man command?
 No, you, like Foxes, do appear,
 The grapes are high and four here:
 Because you cannot reach the hand,
 Confess the judgment's lost in man,
 That cannot see the mystery clear,
 But judge all from a woman here.

Here endeth the 27th of August.

In

In the night, I had many strange Dreams.—First, I thought the Devil appeared in the shape of a man, and disputed with me about my writings, but did not aim to hurt me—Which I thought bearable to contend with. I then awoke—And meditating on my Dream, many powerful arguments came to me concerning the Revelations, now that I was come to this house, which *was prepared for me* the truth of the Revelations should come on fast to be fulfilled. And, as the wheels were passing day and night by my window---so, the wheels of the Lord should never cease, till the Revelations were *all fulfilled*. As I was thus communing with the Spirit, a whirlwind came round my head; and, in an instant, I was carried I knew not where: but thought the Devil came to me, and I was fighting with him, and found my strength was too weak to conquer: I began, then, to be in prayer, that the Lord would assist me, when I awoke.—Being afraid to go asleep again, I began to be in earnest prayer, when I was promised nothing should harm me, for the Lord was with me. After some time, I fell asleep, and had a beautiful dream, but do not recollect it. But I shall give the answer to what is penned.

Now I'll appear, to answer here,
 Mankind are all asleep:
 And Satan gains the power there,
 Your weakness he finds it.
 The senses gone, he finds, of man,
 The whirlwind there do rise:
 He boldly does come in on them,
 And all their senses die.
 Then lull'd to sleep, his power to keep,
 And *there* he conquers all:
 The strength of man he finds is gone,
 And so he makes them fall.
 But men awake, be not mistake,
 I see your strength is gone:
 But now begin, ye sons of men,
 To do as thou hast done.
 Your weakness see, and trust to Me,
 And wake out of your sleep:

And

And *pray* that guarded you may be,
 And then you safe I'll keep.
 This very dream, I tell you plain,
 It was design'd by Me:
 To shew it to the sons of men,
 How Satan conquer ye.
 When ye begin, to judge the thing,
 The whirlwind doth appear:
 And Satan lulls you all to sleep,
 And then he conquers there.
 But sleep no more, till all is o'er,
 The night is *hastening on*.
 And Satan will gain footing there,
 His whirlwinds fast will come:
 To lull to sleep, his strength will break:
 And you benighted there.
 But if you wish my hand to keep,
 Then now begin in prayer:
 That you may wake, from your mistake,
 As you judge *all a dream*:
 And Satan's strength on you does break,
 Which I shall now explain.
 He held thy hand, be it known to man;
 And would not let it go:
 But when awake, he did command,
 But could not hold it so.
 Because thy hand, in faith did stand,
 And thou didst conquer there:
 And so the same I say to Man,
There's no one need to fear:
 If they awake, from their mistake,
 And on the LORD rely:
 The Revelations now will break,
 That every soul will see.
 The woman here, does now appear,
Unto her place is come:
 That I for her did sure prepare,
Until her work is done.
 So let men see, the mystery,
 How I did Bruce compare;
 And from the vision shew'd to thee,
 That I was surely there.
 The *Trees* do stand, by My command,
 As I shewed thee at first:
 And here the Good Fruit it shall stand,
 And every truth shall burst.
 The fruit shalt fall, I tell you all,]
 That is not on the tree;

And

And in this house I did thee call,
 That, every soul *shall see* ;
 So I'll make clear, thy coming here,
 Before I've made an end ;
 The Woman clothed with the SUN,
Shall make all Nations bend.
 The Fruit *shall* fall, I tell you all,
 That with her do *not* Stand,
 Black was the veil around them all,*
 And this you may command.
 But on the Tree, the good fruit see !
 And that *shall now remain* :
 A Solid Berry thou did'st see,†
 And I have Solid Men,
 With ME to stand, I tell your land,
 That Solid Men are here ;
 Because My Spirit guides their hands,
 So let the fools take care.
 When unbelievers *do abound*,
 Then mad *they'll judge* the jest,
 Where a true saving faith is found,
 And so it now does burst.
 But, O mad men ! will you begin,
 To wound MY HONOUR here ?
 To say a woman I would screen
 And make her judgment clear :
 When Earth and Hell, in rage do swell,
 Shall she confound them all ?
 That there's no man, with her can stand,
 For to condemn her call :
 Tho' son's of Hell, in rage you swell,
 Where Satan's Spirit guides ;
 And say it all came from herself,
 And *here's YOUR LORD deny'd.*
 Then now, I come to answer man,
 What fools *do you* appear ;
 In wisdom like her none can stand,
 And will you prove it here ?
 When I begin to shew to man
 The *present* and the *past*,
 You *must* confess no woman's hand
 Could in such order burst.
 No, no, vain man, 'tis I AM come.
 And in the woman's form.
 You *judg'd* ME in the prison's strong,
 And so your God you *scorn*.

* Book of Prohpecies, first Part, page 30. † Page 31.
 confined state of Mr. Brothers.

§ Alluding to the
 Because

Because the man you worship him,
 My Gospel is deny'd;
 A *Jonah's Prophet* does appear,
 And now I'll lower your pride.
 My second coming cannot be,
 Till *Jonah* does appear;
 And now my Gospel you may see,
 Bring Me a *Jonah* here,
 E'er you can plead, as you have said,
 That Israel I'll redeem;
 Jerusalem's low walls rebuild,
 Ye simple sons of men,
 Can never be; I now tell ye,
 Till *Jonah* doth appear;
 And in the Belly of the Whale
 I tell you all *he's there*.
 For I'll speak plain, ye sons of men,
 The prison is *the same*.
 And every day and night see here,
 And six you know are come.
 But yet he's come, be it known to man,
 For to out-run the time,
 Then to my Gospel now I'll come,
Untimely fruit you'll find.
 Shall surely spring, I say, to men,
 As He'th out-run the time;
 And if *you do* confine the man,
 Your land *the same* you'll find,
 Will be shut up from *every* hope.
 Untimely fruit will come;
 That is your harvests *sure must drop*,
 But crops you will find none;
 If you go on *to keep the man*
 Strong in the prison bound!
 You all will find a *Jonah* come:
 And I *AM* in the *sound*.
 The woman here, does now appear,
 And I *AM* in *her form*;
 And if you *now* imprison here
 Then *I'll bring on the storm*.
 Ah, simple men! your thoughts are vain,
 To judge *ME* in the man;
 What, should the *prison* me contain!
 And I not break the bands?
 Did I appear in prison there,
 As you suppose the man?
 Then every bond I'd surely tear,
 And *soon* I'd shake your land.

No, see your call, as once for all,
 I died upon the tree:
 And *where's* the Prison you can call
 That *shall* imprison Me.
 No, simple men, your thoughts are vain,
 I AM not imprison'd there;
 If it was so, you all should know,
 The walls I'd *quickly* tear.
 " But then to man I know they'd come,
 " And worship at his feet!
 " And *say* the Prince of Peace *was* come,
 " My Gospel all forget;
 " Apply'd to he, then all must be,
 " Isaiah's words appear.
 " The Mighty Counsellor *now* we see,
 " His government is here.
 " Behold the man, the Jews would come,
 " Our Prophet did foretell:
 " And perfect as He spoke of him,
 " We see his power to swell.
 " So they'd begin, ye simple men.
 " *To place the Saviour there.*"
 And all my Gospel they'd condemn,
 And who one truth could clear?
 To plead for me, I now tell ye,
 My Gospel's thrown aside,
 If such wonders shew by he,
In vain for man I died.
 No SAVIOUR'S BLOOD hath man to plead,
 And *no one to redeem*;
 If he, *like* Moses, now should lead,
 The promis'd land to gain.
 Then *you'll begin*, as *they did* then,
 Till I'd destroy you all;
 And perish in the wilderness,
 And this would be your fall.
 Oh, simple men! I tell you plain,
 If I'd ordain'd it so;
 I know what calves would fill your brains,
 Before you all to go.
 The man would be the calf for ye,
 And him you'd worship there;
 And so the *gold* *men* I see,
 Is bor'd unto your ears.
 A simple thing, that is but vain,
 But Moses is not there;
 No, no, *the rod, is* *Jonah's gourd*,
 And all will wither here,

What you build up, a Moses' hope,
 Like Jonah's gourd *will die*.
 It is to *shew* the sons of men,
 What folly in them lie.
 As they *begun* for to condemn
 Me, in the woman's form,
 I then, *let Satan* lay the plan,
 How Me they all would scorn ;
 If I should come that way to man :
 But now *I do* appear ;
 I tell you, in the woman's form,
 My GOSPEL *for to clear*.
 So Moses see, preserv'd to be,
 'Twas *by* the woman's hand ;
 And if like Moses now you'll be,
 Then *by the woman stand*.
 Then I'll appear, no prison here,
 Your Prophet shall confine ;
 No prison walls *shall* keep her there,
 I'll tell you now my mind.
 In her I AM come, in *power so strong*,
 As I did say at first ;
 So if the woman you confine,
 Then there my STRENGTH *shall* burst ;
 Then you shall see the strength in Me,
 If you imprison here :
 Then the *true* Prophet you may see,
 Where I do now appear ;
 To conquer Hell, you all know well,
 I *said* I'd come *again* ;
 To conquer death, and bring all forth,
 My Gospel I'll maintain.
 To conquer man, I said I'd come ;
 Like children to appear,
 But *must* be in the woman's form,
 Or man must conquer here.
 So *born again* I'll now maintain,
 My children *all must* be ;
 If you my kingdom *now* will gain,
 That's now in store for ye.
 But I'll end here, and say no more,
 But to my Gospel come ;
 I ask you how you'll make it clear,
 If I do not perform ?
 All I have said : then man's misled,
 So let My words appear ;
 And tell Me how these things you'll plead,
 And Jonah not appear ?

For

For I have said in my Gospel; faithless and perverse generation! looking for signs, and there shall no sign be given unto it, but the sign of the prophet Jonah: And I left them and departed. But in another Gospel, I told My disciples, the destruction of Jerusalem, that they should be led away captive in all nations, and Jerusalem should be trodden down of the Gentles, *until the times of the Gentiles be fulfilled*. Then there should be signs in the Heavens, Moon, and Stars; and *then* lift up your Heads! for your redemption draweth nigh; and know, that the Kingdom of God is nigh at hand: but watch and pray that ye may be counted *worthy to escape* all these things that shall come to pass, that ye may stand before the Son of Man. But know also, that then there will be one fold and one shepherd. I lay down My life, that I may take it again. But the *Comforter* which is the *Holy Ghost*, whom the FATHER will send in My Name, He shall teach you all things and bring all things to your remembrance, whatsoever I have said unto you. Ye have heard how I said, I go away, and come again. I have told you *before it* comes to pass, that when it *does* come to pass, ye might believe;—for the prince of this world cometh and hath nothing in Me. And now I shall come to the 15th chapter of St. Paul's 1 Corinthians, verse 20th, &c. But now is Christ risen from the dead, and become the First Fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all died, even so in Christ shall all be made *alive*. But every man in his own order, CHRIST *the first fruits*; afterward, them that are Christ's at His coming. *Then cometh the end*, when He shall have delivered up the Kingdom to God even the FATHER, when He shall have put down all rule, all authority, and power; for He must reign till he hath put all enemies under His feet. The last enemy to be destroyed is death. The Head of every man is Christ—and the Head of the Woman

is the Man: But when the fulness of the time was come, God sent forth His Son, made of a woman, made under the law, to redeem those under the law, that we may receive the adoption of Sons; and because ye are Sons, God hath sent forth the SPIRIT of His SON into your hearts, whereby ye cry *Abba, Father*. Then said He, I.o, I come, to do thy will, O God. He taketh away the *First*, that He may establish the *Second*. Who is He who overcometh the world? But he that *believeth* that JESUS is the SON of GOD. This is He that cometh by Water and by Blood---Even JESUS CHRIST; not by Water only---but by Water and by Blood. And it is the Spirit that beareth witness because the Spirit is Truth. For there are Three that bear record in Heaven, the *Father*, the *Word*, and the *Holy Ghost*, and these *Three* are *One*. And there are Three that bear witness on Earth---the *Spirit*, the *Water*, and the *Blood*, and these *Three* agree in *One*. If we receive the witness of men, the witness of God is greater. For this is the witness of God which He hath testified of His Son. He that believeth on the Son of God hath the witness in himself. He that believeth not God, hath made him a Liar, because he believeth not the record God gave of His SON. After I had placed these Scriptures together as I was ordered, I was then ordered to open my Bible three times, and write down the first verse in the page where I opened: Romans, chap. 13, verse. 11. "That now it is high time to awake out of sleep! for now is our Salvation nearer, *then when we believed*. The night is far spent; the day is at hand; let us therefore cast off the works of darkness, and let us put on the armour of light." The next,—Zechariah, chap. 1. verse 20. "And the Lord shewed me four carpenters." The third, Chronicles, chap. 34. ver. 30. "And the king went up into the house of the Lord, and all the men of Judah, and the inhabitants of Jerusalem, and the priests, and

and the Levites, and all the people great, and small, and he read in their ears all the words of the book of the Covenant that was found in the House of the Lord."——Here is the Answer of the Spirit to foregoing texts.

Now let the learned men appear
 And answer my demand.
 How that these scriptures *they will* clear,
 If that My word don't stand.
 I tell you plain, ye sons of men,
 My Bible's thrown aside:
 Altho' to preach it you pretend,
 But now I'll lower your pride:
Unless you'll come and *will* explain,
 The chapters here are penn'd.
 The Prophet Jonah *now is* come,
 And you may judge the end.
 But will you say your sheep may die,
 And all come unaware?
 My threatenings you do all defy,
 Then Shepherds now take care.
 If you can't see the mystery,
 I AM IN THE SPIRIT come:
 The Comforter you all may see,
 To whom these things are known:
 Three Shepherds here do *now* appear,
 And witness bear of Me.
 And now to make the mystery clear,
 I, Shepherds, have but three;
 The THREE ABOVE, you all may prove
 Do bear a Shepherd's name,
 Or how My Gospel can you prove
 That I a *Shepherd* came.
 MYSELF I call'd, I told you all,
 My flock I call'd my sheep:
 Because My word is on record,
 And *now* MY WORD you keep;
 Then sure the Three alike must be,
 And it is shepherds all:
 And so on Earth I have three.
 And men *behold* your call.
 'Tis time to know how things do go,
 Your flock together round
 The night's far spent, you all *shall* know;
 Awake, and judge the sound.
 You may see clear, what prince came here,
 But nothing found in Me;
 But could you judge a woman here
 Could e'er stand out like she?

I tell you no, you all shall know,
 The prince did now appear;
 But nothing he did find in thee,
 Like Eve to conquer there.
 Then now see plain, ye sons of men,
 You plac'd Me so *with* man,
 And so with you I shall contend,
 For the first fruits *are* come.
 And I AM the first, as I was plac'd,
 Like man I do appear;
 And of the Woman I AM the HEAD,
 And so I've conquer'd here.
 But as to man, he cannot come,
 To say he is the head,
 For *who can* guide the woman's hand
 In all as I have laid?
 No, simple men, you must see plain,
 That *more than* man is here:
 And all her words I'll *now* maintain,
 And prove the end is near,
 For to call in My every land,
 So let the psalms appear.

I was ordered to open my Bible; and I opened it to these words in the 86th Psalm, and 9th verse—
 “*All nations, whom thou hast made, shall come and worship before Thee, O Lord, and shall glorify Thy Name.*” Now, I shall end this Book, with the words of the Psalms. “I have begun, and I will make an end. I AM the first fruits of them that sleep; and My Three Shepherds have testified of Me, and now I will not rest, till I have brought all nations to that Psalm, and to *those words*. But I will not hurt the Earth, or the Sea, till I have sealed up my servants, which I allow to continue till the end of the Third Year, in the new date. Therefore, I said, if men were workers with Me, I would send *three years* of good Harvests. So now, awake ye Shepherds! mourn ye Priests! for the sheep will be required at the Shepherd's hands, if they perish in their sins, and warn them not; their blood I will require at your hands. For now the axe is laid to the root, and it shall be cut down. For to his own words, he shall stand. Here is the meaning of Election and Reprobation.

Here

Here is the mystery why *I ordered* thee to contend with him. And to his own justice will I now hold him.—And come to the words of Jehu, Who is on my side?—Who? To throw him down as Jezebel was, there shall be no more left of the Powers of Darkness *here upon Earth*, than there was of Jezebel, *when I have ended here*. For now I will tell you a mystery. The woman is a type of ME, and a type of the Devil. Her betraying the man, as Satan betrayed her is a type of the Devil. But her speaking the truth, and first reproving the Serpent, and then casting the blame on his head, is a type of ME; and these two types are represented in Jezebel, Ahab's wife, and Esther, the queen. Jezebel tempted man with lies to the blackest crimes, to murder the innocent and gain his vineyard. But Esther *ventured her life* to save her people. And now all men shall know that thou hast *ventured thy life* to the saving of every soul that believes in thee; that meaneth, every soul that believeth in the promises of God made in the Bible, that are revealed to thee, now to be fulfilled, and rely on them.

For my driving now's like Jehu's,
 Jezebel for to throw down;
 Satan's witchcrafts are so many,
 Like that woman, now he's found.
 But I bid you look to Mary,
 She did wash My feet with tears,
 Now the woman I'll redeem her,
 As she wip'd them with her hairs,
 All your hairs I say, are numbered,
 You have nothing now to fear:
 But My shepherds must not slumber,
 'Till the end to them appear;
 No, your sheep you must awaken,
 That my listening flocks may see;
 By the Lord they are not forsaken,
 When I come to ransom ye.
 Thunder will Roll from Pole to Pole,
 And lightening fast will fly!
 The raging billows they will roar,
 And Armies in the Sky!

Will

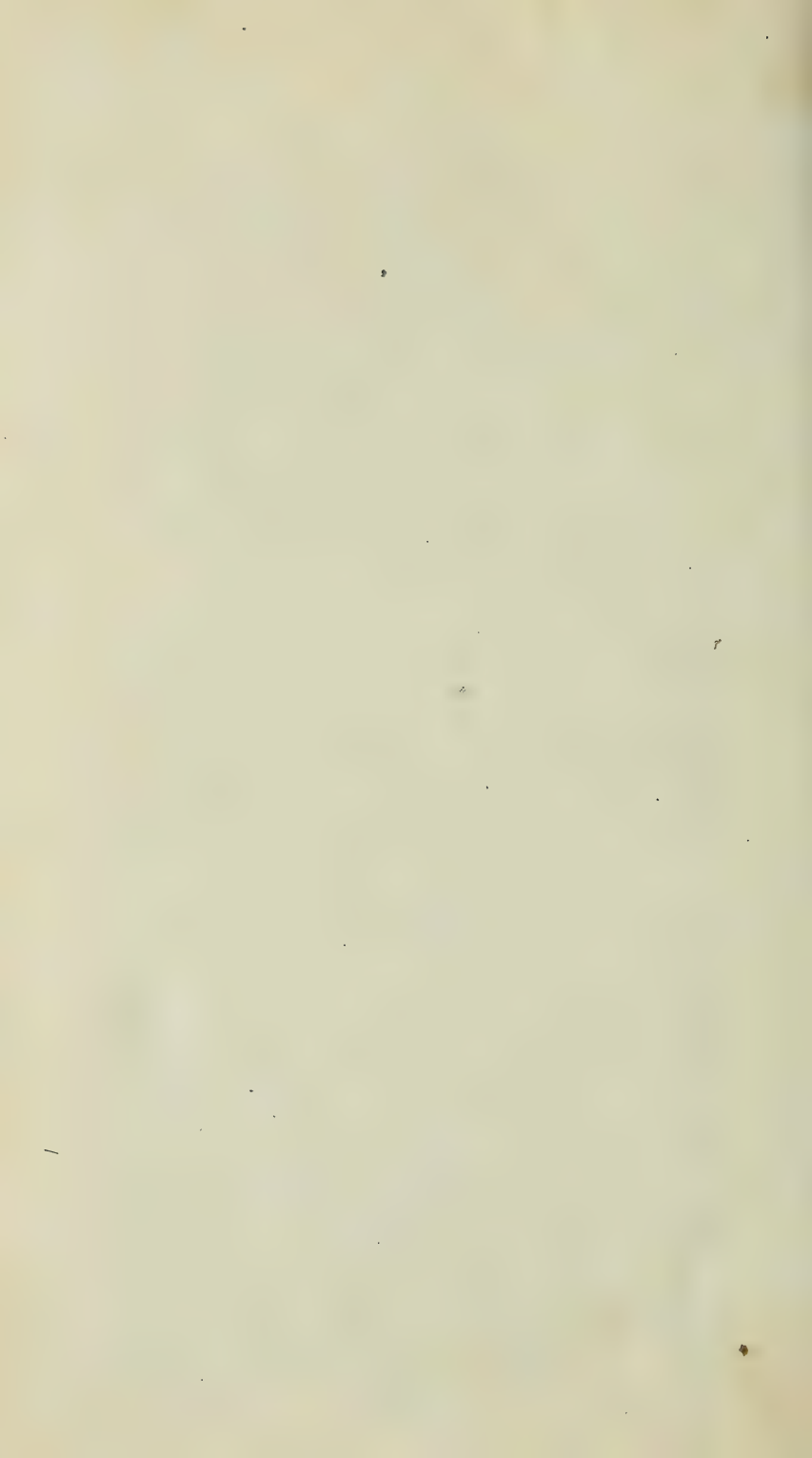
Will then be seen, when I begin
 To chain the rebel down ;
 The shadow unto thee was seen,
 The end will so be found.
 The fiery Serpent will appear,
 And fast the shots will fly ;
 Then will my frightened sheep begin
 To know their LORD is nigh.
 So I'll end here, and say no more,
 For here the book must end;
 And next, My answer *will* appear
 To all that thou hast penn'd.
 From Satan's hand, behold, *ye land!*
 The woman's answers there
 But know from ME, the heart of her
 I surely did prepare.
 But next will come, to Man be't known,
 The answer of the tongue,
 And from the LORD with one accord,
 Will both these answers spring.

So the preparation of the heart, and the answer of the tongue are both from the Lord. In my next volume you will see the answer of the Lord to the words of Satan. But it is said to me, if the Lord *had answered*, then Satan would *never* have told his mind. But he thought by threatenings to have conquered the woman, now the woman has conquered him. So if ye have faith as a grain of mustard Seed, ye *must know* your Redemption is nigh. But I must inform my readers the blasphemy of Satan in this book, is not one twentieth part so bad as it was in 1792—So, I believe, the Devils begin to fear and tremble—And I hope the Lord will open the eyes of men's understanding, that they may believe and fear also—and be looking for, and hastening to, the coming of our LORD JESUS CHRIST.

THE END. *August 31, 1802.*

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